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LOOKING BEYOND THE HORIZON

EDITORIAL

PREPARE FOR THE CONSCIENTIOUS CHINESE OBJECTOR!

We have often heard the suggestion that certain social, economic and ethical problems arising out of changing conditions in China should be taken up early with a view to avoiding the evils which have followed in their wake in the West because they went unchecked or unregulated. How far that advice has been taken we do not know. Our previous reference to conscientious objectors in China¹ indicated that they are only as yet in the emerging stage. This is due to the fact that the conditions that call them forth are also just emerging. There is still opportunity, therefore, to study this social and ethical issue and prepare in advance for the sympathetic treatment of conscientiousness Chinese objectors when the time comes that the authorities think they call for definite action. That this contingency is on the way is obvious. Chinese Christians are quite as apt to stand for their scruples as others when they understand the bearing of their Christian loyalty thereon. At present such conscientious Chinese objectors who would endeavor to live up to their conviction would be subject to the individual interpretation of laws—provincial or national—, that are vague and often nebulous, by persons interested in carrying out their own plans. Under such conditions the conscientious objector would suffer according to just what the par-

1. See *Chinese Recorder*, March 1935 page 133.

ticular military leader thought fitting. In some cases this treatment might be mild; in all too many it would be harsh.

In view of this situation we wish to draw special attention to a pamphlet on "The Conscientious Objector Before the Law", prepared and published by the Research Department of the Universal Christian Council for Life and Work.² This is a fair though not a complete study of the treatment of, and of laws bearing on, conscientious objectors. Its only reference to China is in regards to military service which is said to be "voluntary (compulsory in certain provinces)." The movement towards compulsory military training in China is fairly general; but compulsory military service is only appearing. However, the latest constitution of China declares that all persons are subject to "the duty of performing military service". The probabilities are thus in favor of the issue becoming acute. Now is a good time to study the question of legal ways to decide the treatment of the conscientious Chinese objector.

Reading this pamphlet will help in this connection. Not that it will furnish any general guidance on the problem. Reference to church actions in the back shows that Christians have a considerable way to go and much thinking to do before they will have anything like a unified opinion on the matter. The question is complicated, too, by the fact that it is involved in the present-day deadlock between church and state. Is the Christian life something in a field apart from that of the state or should it furnish guidance as to what one's attitude should be towards the demands of the state? Both views are upheld. One feels that some churches are more concerned for their safety than their witness. In any event if the church wishes to live quietly it must obey the state; if it wishes to live up to its high calling as a moral and spiritual guide to the state it must be prepared to struggle with it. This struggle involved the conscientious objector.

In view of these points it is no wonder that different countries view the conscientious objector differently. Many states do not recognize them juridicially. Under such circumstances punishment, often harsh, is meted out to them. The files of the *War Resisters' Magazine* show a growing number willing to accept such punishment rather than support war any longer. Some states have compulsory military service only in times of war; others both during war and peace. It is in the latter that the lot of the conscientious objector is the hardest. The problem of exemption is, however, being forced to the front. In many cases where exemption from direct military service is granted some substitute service must be rendered. Paraguay is noted in this pamphlet as the only country found in which exemption is pure and simple. In only one country, The Netherlands, is the conscientious objector constitutionally recognised. China's constitution, if literally interpreted, seems to rule out conscientious objectors. There is not, so far as we can ascertain, any law on the subject. That is what leaves it possible for advance attention to the problem to be fruitful in securing beforehand some law to give the conscientious Chinese objector his chance. The subject should not

2. May be ordered from 2 Rue de Montchoisy, Geneva, price, S. fr 1.

go by default. This pamphlet provides a good starting point for preventing that.

AS GOOD AS OUR WORD!

Some time since a visitor to Shanghai was discussing with the editor the narcotic traffic in North China and Manchuria. In addition to remarking on some of the hideous features of that traffic reference was made to the danger involved for those who would determinedly fight it. It was admitted that this danger might prevent many Christians from doing all they could to wage the war that alone can bring about anything approaching elimination of this ruthless traffic. This might mean, it was recognized, facing the risk of death. For those who do not object to making their fellows drug-slaves have no scruples about taking the lives of determined opponents to their nefarious profiteering schemes. Finally our visitor remarked, "Well! Some of us must die." This is, of course, the *Ultima Thule* of Christian loyalty. It means that as obdurate victims of this traffic are condemned to death and the traffickers are willing to inflict death on their determined opponents that a loyal Christian in waging this war must necessarily face the same risk in order to save the victims and eventually oust the traffickers. It implies, too, that Christian freemen must be prepared to take the risk which falls upon militaristic automatons though weapons and aims are vastly different. Inasmuch as the end sought in fighting the narcotic traffic is the physical and spiritual freedom of narcotic victims, to be as good as their word in fighting it Christians must take this ultimate risk. That is, at least, what we understood our visitor to mean.

For the Christian to be as good as his word by accepting risk to life, if necessary, concerns other issues than that of the narcotic traffic, of course. The American Community in Chengtu, for instance, has formulated a letter to their Government in which they protest against the rapid increase of war equipment by the United States and the consequent aggravation of the war spirit involved. This letter the promoters hope other American communities in China will sign and forward. We hope they will. Such a protest does not involve the risk mentioned above though the signers thereof, by attempting to be as good as their word, may have to go through undersirable experiences. Nevertheless, such a protest does point to the possibility of having to follow up one's word by having to take the ultimate risk to security and even to life. Christian protests against militarism and war have in certain countries in the West grown in volume and insistence. That is encouraging! But protests against war in a time of peace are one thing; being as good as one's word in a time of war quite another. One difficulty with the multiplying protests against militarism and war preparations is that no one can foretell with assurance how far the protestors will be as good as their word when the test comes. If all those now protesting should stick to their moral guns if war comes then militaristic-minded governments and politicians would have a new and major problem on their hands. But if the protestors fail to be as good as their word their protest becomes mere enthusiasm. It is idealism without a backbone.

The above interview with the visitor coincided, it happened, with our reading of a leader in *The British Weekly* for July 4, 1935. This leader was inspired by the vote of eleven and a half million Britishers "for peace and for policies which make for peace." To this open objection to war the writer adds the urgent necessity of combatting "worklessness" also. Both issues call on Christians to be as good as their word! Some of the concluding remarks in this leader concern greatly such issues as the narcotic traffic and protestors against war preparations elsewhere than in Great Britain. The tendency of this machine age to spew out unwanted humanity and so create the problem of "worklessness" should also be kept in mind everywhere. "Let those eleven and a half millions who voted for peace," says this leader, (the others mentioned should also take note!) "understand that 'The unfinished is nothing!' Enthusiasm is an unfinished thing, and is of no more value than dreaming until it binds us to a task..... Eleven and a half millions have spoken; they must now be as good as their word. The beatitude was not spoken to those who *cry* 'Peace'; it was not spoken even to those who *vote* for peace; it was spoken to those who *make* peace..... Nothing is accomplished, indeed, without the shedding of blood, but it must be, so to speak, *our own blood!*" These words are worth pondering. The time has come when in order to be as good as their word some Christians must die! Sometimes one thinks that evangelists have laid so much emphasis on *saving* ourselves that we overlook the fact that to be as good as our word the last thing the Christian can do is to think of saving himself. In any event our visitor and *The British Weekly* have raised a question demanding attention. Undoubtedly in the days ahead Christians are going to be squarely up against the issue of whether or not they shall be as good as their word. That is as true of China as elsewhere.

ENLARGE THE DOOR INTO CHRISTIAN UNITY!

We have tried several times to secure an article on "What are the next steps to Christian Unity in China?" This is because we question whether any of the steps now being taken will give us a unity sufficiently inclusive to demonstrate the essential oneness of Christian loyalty and bring the Christian forces in China into such organized relationship as will release more fully their latent strength for service than is now being done. Furthermore, in a country seeking to unite as is China, the Christian forces, if they intend to prove their ability to follow suit and hold their influence, must go ahead faster and more unitedly than they are now doing. Because of these feelings we have broken a more or less rigid rule and reprinted an article by Dr. Stanley Jones as published in the *National Christian Council Review* (India) July 1935. India, it is true, furnishes the background of this article. But with a slight change of geographical terms and overlooking some local references the thesis of the article is readily applicable to China. We urge its careful reading. There are signs that the opportunity towards a more inclusive Christian unity in China is growing. The movements composing it, however, seem to cohere in special interests which, while increasingly country-wide, do not give us that more general unification of the

Christian forces which is needed to demonstrate their ability and power to unity their own ranks. For this reason Dr. Jones' article is particularly opportune.

It is somewhat difficult to define the scheme put forward by Dr. Jones. It is not, he says, "mere federation." Yet it leans more towards a federation of the Christian units than towards an organic ecclesiastical unity of the type sought in India and by some in China. The latter is built up on the basis of certain selected divergencies in each group which it is hoped to make permanent in the union. The divergencies as selected are those group emphases which each group concerned feels to be indispensable to both their denominational or united life. The difficulty with this approach is that it takes a long time for the members of the groups desiring to unite to understand each other's divergencies and also to decide which may be lopped off and which are indispensable. Organic ecclesiastical unity is never just a matter of combining similarities. The attempt to set up Christian unity on the basis of selected divergencies encounters the inertia of age-long politics and convictions. Dr. Jones's plan envisages leaving the divergencies more or less alone and uniting on the basis of a common loyalty. The divergencies of the uniting groups would continue within their own groups. In time, however, the resulting enlarged fellowship would put the divergencies in their proper place and evolve gradually common modes of activity and expression. In a plan for organic unity the inertia mentioned must be overcome ere the union is consummated. In the sort of alliance proposed by Dr. Jones the inertia would be subject to the additional influence of an actual unity and working fellowship. Interestingly enough the Church of Christ in China tends in the direction proposed by Dr. Jones. It moves more towards a federation than a uniform ecclesiastical organic unity. To this extent, at least, Christians in China are in line with the proposal made by Dr. Jones.

Approaching Christian unity by means of an alliance of churches as thus proposed would appear to be as easy in China, if not easier, than in India. In the latter country the plan for the South India United Church includes three groups; that for the North India United Church, not so far advanced, also includes three groups. In both cases, however, one of the groups is already a united church, that in South India being composed of Congregationalists and Presbyterians. The Church of Christ in China already includes fourteen groups. It has, furthermore, no geographical limitation such as characterizes both unity movements in India. It takes in all of China. The greater inclusiveness of the Church of Christ in China is probably due to its tendency to conserve denominational emphases and at the same time seek to unite different denominational groups in a common fellowship and organization leaving each more or less free in its own sphere and yet united in a real organizational relationship. It is suggestive to recall that in 1934 the Eastern Asia Central Conference of the Methodist Episcopal Church received a report recommending, among other things, that this Conference unite with the Church of Christ in China and be thereafter known as "The Church of Christ in China (Methodist)," a hint directly in line with the proposal made by Dr.

Jones and readily applicable to other groups and also easily acceptable, we judge, by the Church of Christ in China. Under such conditions each group could continue its indispensable divergencies and yet help demonstrate a working Christian unity.

Dr. Jones' suggestion that the National Christian Council of India become the Executive Committee of the "Church of Christ in India" would seem to involve one less difficulty in China than it confronts in India. The National Christian Council of China represents fifty-eight percent of Chinese Protestants. Much searching has failed to reveal just what percentage of Indian Protestants the National Christian Council of India represents. It is composed, as a matter of fact, of delegates from ten district councils. Recently the proposal has been made that its membership be made directly representative of the churches and missions, so that "its decisions might have greater weight." The National Christian Council of China is already past that stage and is directly representative of the churches. It would appear, therefore, that deciding its relation to an organization more inclusive of the churches would be even simpler than it promises to be in India.

Certain movements now going on in China indicate that the time is ripe for a more open approach to the question of Christian Unity. These movements are on a country-wide scale and suggest the possibility of a church union—alliance, close federation or one church with many branches—that would enable a larger percentage of Protestants in China to express together more fully their common loyalty and aim. We can only mention these movements which both show a lengthening of the stake of Christian cooperation and definitely open wider the door to an enlarged Christian unity. At the last biennial meetings of the National Christian Council of China the Council on Medical Missions and the China Christian Educational Association became experimentally commissions of the National Christian Council. The conference held on Kuling this summer has decided on an all-China Association of Theological Colleges.³ A Union Hymnal is appearing together with a manual of worship planned for more or less general use. The Youth and Religion Movement is travelling along the same line. The National Committee for Christian Religious Education and the China Sunday School Union, to mention two existing organizations, work along somewhat different lines but what is there to prevent them joining a larger union and each carrying on its own work? Nothing essential that we can see. Both are interdenominational. In short there is a growing urge to wider Christian cooperation that should be capitalized for an enlarged Christian unity. The time is ready for some such proposal as that made by Dr. Jones.

While China Christians appear to have made more progress towards Christian unity than India Christians, China does not yet offer a scheme of unity comprehensive enough to take in all, or at any rate the majority, of the Christian groups in China. Dr. Jones has proposed what is in reality a step between Protestant individualism and ecclesiastical organic church unity. It is worth serious consideration.

3. See article on "Education for Service in the Chinese Church."

A Suggested Plan for Uniting the Christian Churches of India*

BY THE REV. E. STANLEY JONES, D.D.

INDIA desperately needs unity. Her national progress depends upon it. There seems to be no body capable of showing the way to that unity. The Christian Church might by example show the way, but is itself pathetically divided. It therefore has no moral authority on unity at a time like this.

True, there are movements for unity within the Christian Church in India, and we are deeply grateful for those movements and would encourage them. But the fact must be faced that if the movements for unity now going on in South India and in North India were to be successful we would be a long way off from a union of all the Christian forces in India. In South India the Baptist, the Lutheran, the Syrian and other important bodies would be outside that union. That would not constitute the unity of the Christian Churches. There can be no real union without practically everybody in it.

We propose a simple and comprehensive plan by which practically all the Christian forces could be brought into a unity, and that in a comparatively short time.

The matter of Church Unity has been running through my mind a great deal of late. We have made such little progress. We creep when we ought to fly. We laboriously try to fit in claim with claim and idea with idea. It is a slow business, and after we have made these delicate adjustments I wonder if we have what we really want. It all ends in a patchwork.

The writer has come to certain conclusions as he has watched these negotiations going on year after year with little progress made. The first is that we are making too complex something that, in reality, is very simple.

There are three facts which stand out from the situation. The first is that the Christian Church is really the most united body on earth—if it only knew it. We have noted that when the Christians of all brands in our Round Table Conferences drop down beneath the level of organization and church polity, down to the level of experience, there the Christians are the most united body on earth. We share the same life. We are one in the deepest thing in life, namely in life itself. We share a common life in Christ. We do not have to seek for unity, we have it, have it at the centre. We are divided at the margin, but not at the centre. We have then the strange anomaly, that the people who are most united at the centre are most divided at the margin. But, however many those marginal differences are, at the centre we are one. This is a fundamental and worthwhile unity, and it is real. We must hold to the central fact.

*Reprinted from *The National Christian Council Review* (India) July, 1935.

The second fact which has emerged from my experience through the Round Table Conferénces is that the saints are about equally distributed through all the denominations. No one denomination seems to be the particular channel of grace. God is apparently using all denominations and is giving Himself through them all. If you should ask me in which denomination I felt the saints were most thickly congregated, for the life of me I could not tell. There is no denomination which has a corner on the saints. God sometimes works through the denominations, sometimes in spite of them, but never exclusively or particularly in any one of them. If that statement hurts our denominational pride, it may help our Christian humility! Therefore all claims of special and exclusive validities are being proved untrue by the very facts of life. The results witness to the fact that God is not confined to any particular group. We may argue and protest, but in the end we will have to come to the place where the facts are driving us, namely, that the question of what denomination we are in does not settle how much Divine grace we have received. Divine grace seems to come sometimes in spite of the denominations and sometimes through them. This is the second stubborn fact which we will have to hold to: God is using us all to the degree that we surrender to Him, and this apart from the question of denomination.

The third fact which emerges is that while there is an underlying unity which is very real, there are divergences when it comes to the expression of this underlying unity of life. Some express it in the simplicities of the Friends, and some in the complexities of the High Churchmen, with variations between. We have, then, very real divergences in the expression of this common life. There divergences are seen in forms and ceremonies and in varying views of the ministry and so on. We must not slur over these divergences. They are there. It is of no use to say that they should not be there. The fact is that they are there and will probably stay there. For we are not all made alike. To some the complexities of the High Churchman will appeal and to some the simplicities of the Friend, and to some that which is found in between, in varying expressions.

The three facts which we have then are:—we are united in the most profound way, namely in experience; that unity of experience is distributed through all the denominations with no apparent special validity in any one to the exclusion of the others; we have a real divergence in the expression of that underlying life.

Any scheme of unity which will stand the test of time must take into view these three stubborn facts and provide for their place in the scheme of unity.

There are two ways in which we may strive for unity. The one is to select one of these diverse expressions of the Christian life and polity and take that one as the one around which we shall be unified. We may compromise here and there, but in the end one type will prevail. There will be one that will be central and the rest will fit into it. That unity, of course, means absorption by one special type. It is bound to.

There is another way to move toward unity. It is to recognize these three underlying facts and to provide for them.

Suppose then the Christians of India should say: Since we are one inwardly we will be one outwardly. Since we are one in Christ we should be outwardly one in Christ. The central thing is not that we are Presbyterians, or Anglicans, or Baptists or Lutherans or any other, but the central thing is that we are Christ's. Since we belong to Christ then we should all belong to the Church of Christ. We shall therefore all drop our labels, which are marginal labels, and take the one that expresses the central fact. We shall all belong to "The Church of Christ in India." That shall be the one name that outwardly unites us, for it is the one name that expresses the inner fact of our unity. All Christians in India belong to Christ, therefore all Christians should belong to "The Church of Christ in India."

We should, therefore, declare that we belong to "The Church of Christ in India"—that shall be our name, for that expresses the facts.

But while we have unity in experience we have diversity in expression. We must provide for that diversity in our unity. We will not pick out any one of these expressions and make that central, but we will provide for each type with frankness and without camouflage. Under this general unity of our belonging to "The Church of Christ in India" we will recognize many branches. There will be the Jacobite Syrian Branch of "The Church of Christ in India," The Mar Thoma Branch, the Church of India Branch, the Methodist Branch, the Baptist Branch, the Friends' Branch, the Salvation Army Branch, the Lutheran Branch and so on. But they are all branches, and only branches—they are bound together in the central trunk, "The Church of Christ in India." They would refer to themselves as members of "The Church of Christ in India," with local allegiance in some particular branch. On all our letter heads would be the over-arching words, "The Church of Christ in India," while in the corner down beneath would be "Church of India Branch," "Presbyterian Branch," etc. These branches would be in the corner and in the margin, for in fact they would be just there in our thinking. The central over-arching thing would be that we are members of "The Church of Christ in India."

Each branch could keep its expression of its corporate life which it now has. If in its organization it now has bishops it could keep them and be free to look on them as it likes. If the branch has no bishops and has no desire for them, it could carry on as it now carries on. Each could be free to hold what it has, unless it desires to exchange what it has for something it sees in some of the other branches better suited for the expression of its life. A rich diversity would thus be held under a glorious unity. In this way we would not be rivals of each other, but would be complementary and there would be a great deal of cross-fertilization of each other. For, once in the family circle, we would grow more like each other.

In writing to me about unity in India a Roman Catholic priest said, "I suppose the first thing that we as Roman Catholics could

do in the matter is to recognize you, Protestants, as Christians." "Good," I replied, "And we will reciprocate and do the same with you." The first thing each branch would do in coming into the unity would be to recognize itself as a branch and all other members of the unity as branches. Each would feel that it is an integral branch, and yet that there is something bigger than each—"The Church of Christ in India." That would not mean that we would be called on to approve of everything in every one of the branches. Every patriotic Englishman would probably recognize each part of the Empire as an integral part of the Empire, but he would not be called on thereby to approve of everything that is done in each particular part. Every patriotic Indian could recognize every real and loyal Indian as a member of the Motherland without being called on thereby to approve of everything done in the family life of each Indian. All members of "The Church of Christ in India" would recognize themselves as a branch and all other members as branches.

The movements for unity which are now going on among particular denominations could go on. They need not be stopped. If they came together and amalgamated some of the different branches then there would be just so many fewer branches in "The Church of Christ in India." Even after the consummation of "The Church of Christ in India" the process of unifying the different branches could go on, if desired.

In the Army in India there are many regiments, called by different names, but there is a central unity and a central loyalty amid that diversity. The officer is a member of the Army, while holding his local allegiance in a regiment.

This unity in the Church of Christ would not be a mere federation, any more than the Army is a federation made up of regiments. There is a unity there with a central command—that central command is Christ. He it is that binds us together.

But this Church could be bound together visibly by an All-India General Assembly. The different branches could carry on their local branches on the principle of "States' rights," or "Provincial self-government." But they would be bound together in a central organization which could be named, say, a "General Assembly" or "General Council." This General Assembly would be composed of delegates selected from the branches according to the number of the members of the particular branch. Each branch could have a minimum representation say, two. This would insure the representation of the smaller branches. This General Assembly would deal with matters of a general nature, matters concerning the whole Church in India. It could elect its officers from its own body. A General Assembly of from five hundred to a thousand delegates meeting once in two or four years would be listened to when it gave its pronouncements on great questions. There would be a sense of solidarity to the whole of the Christian Movement in India. It would be an event in the life of India when this Assembly met. The decisions of this General Assembly could be not mandatory, but commendatory to the different branches, unless the branches decided otherwise.

The National Christian Council could be converted into the executive of "The Church of Christ in India." To it could be committed the interim executive work of the General Assembly.

In regard to the passing from one branch to another, each branch would be free to make such regulations governing this as it may desire. Some branches would accept without rite or question members in good standing from all other branches. Some would require them to undergo certain further rites. The same with the ministry of the branches.

The acid test of this plan of unity is the question whether each branch would be willing to recognize each other branch as a branch of "The Church of Christ in India." If we are not willing to recognize other branches as such then when we talk of unity with them what we want is not unity but absorption.

We see the possibility of a unity through this plan which would take in everybody, and there is the possibility that it could be done in a comparatively short time. Representatives of both the Lutheran and the Baptist denominations said, "We could become enthusiastic over union on this basis." And they are denominations which have held aloof from the unity movement so far.

The advantage of such a plan of union would be that: (1) It would let us face India and the world with a Unity which would probably be the most widespread that has yet been accomplished. There seems to be no real reason why practically all the Christian bodies of India could not go into such a unity. (2) It could be accomplished at once without years and years of haggling and compromising. (3) It would involve no great readjustment of financial arrangements. Nor would it involve any great readjustment of machinery. The National Christian Council could very naturally be transformed into the Executive of the General Assembly. (4) It would allow everyone to hold what is vital and beautiful in his heritage, but at the same time it would open the door for a closer sharing of those things with each other. (5) It would fulfil Christ's prayer that 'they may be one.' (6) It would demonstrate to the world that religion can be a living force for unity. (7) It would enable the branches of 'The Church of Christ in India' to say.

Here we enter a fellowship;
Sometimes we will agree to differ;
Always we will resolve to love
And unite to serve.

I am persuaded that the next great step in the evangelization of this land is the uniting of the Christian forces. India does not understand our divisions—and no wonder. Nothing but a truly united Church can meet this situation.

Christians of India, unite! We have nothing to lose except our dividing walls! The walls on the Tal Estate once had significance, for the estate had different owners. Now since the estate is one the walls have lost significance. We are taking them down and using the stones to build our houses. Most of our denominational dividing

walls have lost their significance. We all belong to one ownership—Christ. The Kingdom is one, and everyone who is a member of that Kingdom is my blood brother. Let us then take down our walls. If we do not take them down then coming events will shake them down. For the days ahead of us will demand unity and if we cannot show it we shall be put aside as irrelevant.

—o—

Test of Christian Fellowship*

Give Me Thy Hand

VERNON NASH

CHRISTIANS have been troubled through the centuries by the apparent evidence that Jesus' faith faltered on the cross. We have just passed through Passion Week when our minds have dwelt much upon his suffering. It has long seemed to me that the most tragically pathetic incident in the life of Jesus (accepting the record as it is) is to be found in the first few verses of the first chapter of Acts.

Through parable and precept, Jesus had labored for three years to establish a true conception of his mission. His death and resurrection had validated his claims; yet here are those nearest and dearest to him voicing again an eager query concerning the time when he would re-establish Israel's dynastic supremacy over the empires of the earth. What a depressing blow to a spiritual leader!

Has sufficient attention yet been given by us to the amazing persistence and vitality of misconceptions with their power to determine our attitude and direct our thinking. It is so much more comfortable to believe with the poet that "truth crushed to earth shall rise again, but error wounded writhes in pain and dies among her worshippers." I have come to have my grave doubts concerning the tenuous mortality of error.

Take, for example, the events immediately following the descent from the Mount of Transfiguration. How live and vigorous among us after two milleniums is the spirit of sectarianism! He who is not one of us is not with us. Fellowship lines are drawn upon the basis of profession rather than of performance.

And what a hardy plant ecclesiasticism is! In his talk with the woman of Samaria, as elsewhere, Jesus pleads against emphasis upon sacred places and paraphernalia. "God is a spirit and they that worship him must worship him in spirit and in truth." "The Kingdom of God is within you." Yet how profound after two thousand years is the place in religion we give to forms of public worship, and the importance we attach to participation in them.

My thinking along these lines has been rather more intense than usual in recent months as the result of two conversations. The first was with a Chinese colleague, when I invited him to lead a chapel service. His duties are often irritating and are always nervously

*An address given at the P.U.M.C. Service.

demanding. His daily actions are a credit to his religion. In demurring against the assumption of such a task, he commented as follows:

"Religion for me has ceased to have any connection whatsoever with attendance at or participation in services of worship, or with any verbal expressions. I am only interested in the concrete ways in which individuals make their Christianity manifest in all the basic relationships of life. I am only concerned about the impression I give in my every daily act as to the reality and strength of my desire to follow Jesus. I get no conscious appreciable assistance from public worship toward my attempts to live the Christian life. Indeed, the contrary result is often the outcome of my occasional attendance.

"Perfunctory performance of certain conventional forms bores me; conversely, it is thoroughly embarrassing to me to be present when anyone starts talking earnestly about his own inner religious experience. It is to me precisely as if two lovers were to stand on the platform and express their affections before the entire congregation. Terms of love which are sacred and extraordinarily beautiful in the privacy of home seem tarnished and maudlin in public. Most elements of services of worship are just as disquieting to me as are manifestations of eroticism in a social group.

"The fact is, I think, that most of our public professions actually do harm. There is too great a gap between what we say and what we do. Can you honestly affirm that you can see any other difference in the manner of life between the persons in this community who are regular attenders of church and chapel and those who are not? Can you tell which students of yours are professing Christians and which are not in any other way than by consulting the records of the Yenta Christian Fellowship? If you cannot and others cannot, isn't it about time for us to begin trying to find out why. Isn't the entire world today in a mood to tell the professing Christians in every land either 'to put up or shut up'?"

I wonder what you would have said to him. Differences are discernible in general, I believe, but they are not obvious. I have been fascinated ever since by a speculation as to what might happen in our world if every Christian were struck dumb and religiously illiterate, so that the only method of giving testimony to the realities of their faith would be in mode of life. As it is, I incline now strongly to the belief that all mystical, purely subjective experiences are inherently individualistic and that most persons would be well advised to keep accounts of such experience strictly to themselves and to a few most intimate associates.

The subjective is usually not expressible; certainly it is not verifiable and is not, therefore, satisfactory data for organized religion. No wonder the Kingdom of God, understood as a reign of justice and love among men, seems almost as far away as ever. We have been trafficking principally in a commodity that is not transportable. We have built our case about data which are not evidentially assurable. We refuse to concede the ineffability of the ineffable.

Certain types of Christians today are severely criticized for their lack of interest in evangelism. I refuse to go on the defensive in this matter. I plead guilty at once. I feel sure that a *true* Christian does not need to adopt the techniques of a life insurance salesman. His way of life will be contagiously attractive. If one is *not* thoroughly Christian, there's no use in being evangelistic. It's not only a waste of time; it makes matters worse. The only assured evidence of the power of a religion to make a better world is objective. Adherents of all sorts of aberrations in every religion can match, point for point, the shared testimonies of Christians as to what has taken place within their souls.

A friend in the western community of Peiping recently said to me: "I am in general sympathy and accord with the objectives and purposes of Christian organizations in this city, save for the fact that I am not a theist. This inability of mine to answer conscientiously to the satisfaction of Christian bodies certain questions put by them in the reception of members excludes me from full fellowship with them, much to my regret and deprivation."

Many would agree, I presume, that the loss is not all one-sided. How much weakening of Christian forces today is caused by the setting up of standards which make it possible only for the likeminded to unite in service within the church. John Wesley used to say, "If thy heart be as my heart, give me thy hand." May I suggest that this principle is usually acted upon as if it were phrased: "If thy head be as my head, give me thy hand."

What terrible delays must have been caused to the establishment of the Kingdom of God by the conception that the church is an esoteric society whose membership must be confined to those who can mouth the accepted shibboleths. It means that we have many members who can glibly give intellectual assent to supposedly essential doctrines but whose manner of life, so far as we can see, is not forwarding the cause; while others whose travelled road offers proof that they have the same goal must walk in spiritual isolation.

Please note that I am not depreciating the value and importance of creedal statements. I believe it highly important that everyone should expressly formulate for himself a statement of the faith by which he is living at any given time. But I do protest against mutual agreement in these statements being made the test of fellowship. It seems to me to reverse the saying to the effect that he who willeth to *do* shall know. We require as tickets of admission what is only obtainable for many towards the end of the performance. We thus keep on the outside many to whom Jesus would undoubtedly say, "Thou art not far from the Kingdom." In so doing, we undoubtedly keep outside the Christian family permanently many who would be drawn into fullest fellowship by some years of service with us in the effort to establish the reign of righteousness on earth which Jesus initiated.

The continuation of such a policy has produced a curious situation in which many within the Christian fellowship feel far nearer in spirit and thought to many outsiders than they do to a large number of their fellow church-members. We do not really have likemindedness among Christians today; it is only like-heartedness. Yet we continue to maintain in force church politics which are based upon an assumption of identical beliefs. It is probable that this situation obtains because it has been felt that only thus could organizations be kept intact at all. A multitude who consider assent to certain creeds the most important condition of church membership would leave a body which placed the chief emphasis elsewhere. The Presbyterians are in the midst of a crisis of that kind now.

It will be conceded that this produces a difficult impasse. But, in choosing to maintain the bonds of unity thus, the church also closes the door to certain accessions of strength which might prove far greater in the long run than those which would be lost in sectarian schisms. It lessens the effectiveness of much of its membership by keeping them almost constantly upon the intellectually defensive. How many times when an especially egregious religious anachronism is voiced by the unco-orthodox have some of us felt like wearing a placard for some time among our non-Christian friends which would read: "You surely must know that I don't concur in that, merely because we two happen to belong to the same religious body."

I plead for a universal application of the test, "By their fruits ye shall know them. Do men gather figs from thorns, or grapes from thistles?" I commend to all the answer of Dwight L. Moody when friends protested against his continued religious association with Henry Drummond after the publication of "The Natural Law in the Spiritual World". That great evangelist said: "I will not break fellowship with the most Christlike man I've ever known merely because of intellectual differences of opinion." That would be my answer to puzzled friends. Many of those with whom I cannot see eye to eye intellectually manifest a devotion to their ideals which puts me to shame. I would hate to lose contact with such.

The most damning criticisms which could be voiced by many of the Jerusalem Report or "Rethinking Missions" was that they tended toward eclecticism. "And we forbade him, because he followed not us." What might it not mean to the actualizing of religious ideals in our time if we should act upon some such paraphrase of Wesley as the following: "If thy heart be as my heart (in any particular or any degree), give me thy hand in the effort toward accomplishing the ends upon which we do agree."

It seems to me that the persistence of ecclesiasticism and of sectarianism in our time arises out of our failure to complete the Reformation. One part of the Christian world simply transferred its faith and allegiance four centuries ago from an institution to a book which was considered to be authoritarian, magically and literally inspired. Many who will disclaim any literalism today still embrace doctrines and practices which, it seems to me, can only be substantiat-

ed by a literal interpretation of Scripture. Exclusiveness is justified by particular appeals to selected "texts."

In reading the history of Christianity by Edwyn Bevan, I was struck most forcibly by this passage: "Protestants built up their own theology upon the New Testament as the infallible word of God, while the only ground they had for regarding the particular set of writings as especially inspired was the church's tradition which in other instances they repudiated as fallible. That was the weakness in the structure of old-fashioned Protestantism which has brought it in our day to ruin."

We have reached a juncture, it seems to me, where it will not be sufficient merely for Christians to draw together. We must have a common front of all those who can unite upon such a minimum basis as is offered by John Dewey's definition of the religious person: one who can perceive in imagination what the world would become if ideals were actualized, is emotionally stirred by such perception, and is moved to action on behalf of their realization.

Whether he be humanist or theist, I can enter sympathetically to some extent into the life and thought of everyone except of those who hold that religion is one of life's electives. It is to me the baffling mystery of all mysteries how anyone can believe that religion is something to be taken up, or not, at one's inclination, like music, art, or athletics. Here are individuals immersed in the thrilling experience of living who demand no fundamental meaning in it all. Here are beings sailing the turbulent ocean of life and apparently indifferent to the equipment of the navigation room!

While I can understand other positions and am gladly willing to meet those holding them on any ground common to us, the hope of the world does not seem to me to lie in those who affirm with dogmatic certainty that they have final truth. It rests, in my opinion, with the open-minded seekers in all organized faiths or in none, whose hearts respond to this prayer of Frances Owen:

Lighten the darkness of our life's long night,
Through which we blindly stumble to the day.
Shadows mislead us: Father, send thy light
To set our footsteps on the homeward way.

Lighten the darkness of our self-conceit—
The subtle darkness that we love so well,
Which shrouds the path of wisdom from our feet,
And lulls our spirits with its baneful spell.

Lighten our darkness when we bow the knee
To all the gods we ignorantly make
And worship, dreaming that we worship thee.
May clearer light our slumbering souls awake.

Jesus' Ideas of God and the Physical World*

LESLIE G. KILBORN

JESUS' ideas of God and the physical world constitute one of the fundamental problems confronting modern Christianity. Were Jesus' ideas of God and the universe such that they are in conflict with the basic principles of science, or are they in harmony with the scientist's outlook? Science, through the modern applications of its discoveries to the life of the average man, has so affected his standards of living and of comfort, that the vast majority of mankind can no longer whole-heartedly follow a religion or a religious leader whose ideas are in opposition to the basic conceptions of scientific men. And so, I affirm that the whole future of Christianity depends upon what we can show to have been Jesus' ideas of God and the universe. If he believed in a supernatural deity, who had the power to intrude himself arbitrarily into nature, including human society, then Christianity as a religion is doomed. Sooner or later the universal result will be the indifferent skepticism of the educated, and the violent, intolerant opposition of the uneducated,—as has happened already in Russia.

Certain theologians maintain that Jesus, as a Jew living in Judea during the early part of the first century, of necessity must have held the ideas prevailing at that time,—that he, like all other men, must have been a product of his environment, a child of his age. If this were the case his ideas of God and of the physical world would be fairly easily determined. God, whether they thought of him from an anthropomorphic or from a more spiritual point of view, was a being who had created the universe and then laid down certain arbitrary rules for its working and for the guidance of man. As God had made these laws he was free to change them at any time, free to make exceptions in certain cases. He could either intrude himself into this mechanism or delegate the authority to do so to another. So, certain men were given power by God to perform miracles. And man, in his relation to God, was always in the position of a petitioner,—one who was seeking some favor or concession. God might or he might not grant the concession, according to his own inscrutable and wholly unpredictable will.

The Jews developed this idea along a rather special line. To them—and the same idea of course was current in most early races—God could not only favor a certain individual, he could also favor a whole nation. And so, of course, Jehovah was the tribal god of the Jews. This nationalistic conception took a special turn in Judaism in the development of messianism. Psychiatrists tell us of individuals who live in a dream world after having failed to meet the problems of life. Overwhelmed by numerous defeats in the struggle to survive, these people give up in despair, and retire into a phantom world, peopled by a subservient and admiring multitude. Here in this imaginary realm the success not achieved in actual life is heaped upon

*Address to midweek community service at West China Union University, Chengtu, October 10, 1934.

the willing head of the hero. H. G. Wells in "The Bulpington of Blup" has pictured to us most vividly the fate of one such individual. Our hospitals for the insane are full of them.

I am not certain that the messianic hope of the Jewish nation can be compared fully to the abnormal psychic state of the schizophrenic, but there would seem to be certain parallels. This race, all through the ages, had failed conspicuously to hold its own against the encroachments of its neighbors. And so it retired into a world of fantasy. The future at least was rosy. God would avenge his elect. This great omnipotent Jehovah would delegate his miraculous power to a savior, a king. This leader, the Messiah or Christ, by divine help would prevail against the armies of their enemies, and a great empire would be set up, and of this kingdom there would be no end.

Into such a world was Jesus born. This unhealthy mental environment was all about him. This type of God was the God of his age. How did Jesus regard God? That is our all-important question.

After Jesus' baptism we see him driven into the wilderness by the force of the conviction of mission within him. There he considers his relationship to these ideas of his time. Is this Jehovah to be his God? Is he to subscribe to the messianic idea? We see him rejecting, one after another, the various phases of this messianism.

Its very foundations are wrong. No nation shall get life in free bread. The very suggestion of a superstate whose citizens revel in luxury while the rest of the world toils to feed them he rejects as devilish. Life does not consist of material things alone. The basis of Jesus' system of sociology is revealed in this conclusion of his.

In the second place, what of a messiah who shall have supernatural power, who will be able to work great miracles, one to whom God has delegated his authority over the universe? Jesus absolutely rejects such a God. Yes, he knew that it had been written in the religious books of his nation that God would give his angels charge over his favorite one, and that such a one would be borne up lest haply he dash his foot against a stone. But he will have none of it;—no! God must not be asked to break his laws. The very suggestion that God should be tempted to bear up the would-be suicide who jumped from the temple roof was satanic, unthinkable. That the universe might be controlled by a God of such unpredictable whim was an absolutely evil idea, devilish in its origin. Should all nature be thrown into chaos by the suspension of the law of gravitation because God favored a man foolish enough to tempt him to break the law? Of course not! Jesus would have none of it.

The corollary to Jesus' rejection of a supernatural, capricious, unreliable God is the foundation idea of modern science. The universe is reliable. It rests upon law, and when the law has been discovered we can use it to predict the future. Astronomers can give the exact time of an eclipse of the sun or moon that is yet in the dis-

tant future. Although Jesus didn't state this corollary in so many words, nevertheless, he constantly assumed its truth and acted upon it always. He ridiculed the people who were willing to predict the weather but were unable to interpret the signs of the time. They were unable to predict correctly the future because they were blinded by their theology. They believed that they could defy mighty Rome and triumph over her. Their God would intervene on their behalf and the little, puny, Jewish armies would march in triumph into the imperial city. Jesus saw clearly the results of such a belief, and told his countrymen plainly that just as surely as summer follows the bursting into leaf of the fig tree, would the wrath of Rome and the destruction of Jerusalem follow their continual attempts at insurrection. He constantly acted upon the assumption that effect irrevocably follows cause, and that God could not alter it. As he said at the beginning of his career, to tempt God to alter it would be unthinkable devilish.

We see Jesus pursuing the logical consequence of his idea of God and the universe, not only on national questions, but also in individual problems. He saw a poor weak man crushed into paralysis by the consciousness of his sins against an angry God. He realized at once that the man's attitude was one of repentance and sorrow, and he assured him that his sins were all forgiven. The paralytic believed him, and having lost the cause of his paralysis—his belief in the desire of an arbitrary God to punish him—he at once rose from his bed and walked. The Pharisees were aghast. To think that anyone could know the mind of God! Who but God himself could know whether or not the man's sins were forgiven? The very idea that the will of God could be known was blasphemy. But the knowability of God's will was the very heart of Jesus' religion. Man's entrance into the Kingdom of God depended in the first place upon his discovery of the will of God. Were God a changeable, unreliable being, what a hopeless task this would be!

Over and over again we see in the records evidence of Jesus' rejection of the miraculous. On one occasion the Pharisees came seeking a sign, and on another the multitudes were apparently demanding that he perform miracles for them. He sighed deeply over the misguided Pharisees and after bluntly stating that no sign would be given, he abruptly left them and departed for the other side of the lake. As for the demand of the multitudes, it called forth his severe condemnation, for he styled the whole generation evil that sought after signs. And he told them plainly that no sign should be given them save the sign of a great teacher. Even the men of Nineveh would rise up and condemn that miracle-loving generation, for they had responded to the teaching of Jonah, but here was one speaking greater truths than Jonah ever taught and they were demanding that the truths be accepted only if backed up by a display of magic power. No wonder that Jesus was disgusted with contemporary religion. And yet, today, many people continue to say that he was but a child of his age, a clever one of course, but nevertheless a true product of his environment. The world today is almost as

blind as the generation whom Jesus called evil because of their belief that God would or could delegate supernatural powers to his favorite one. Is it conceivable that Jesus would accept such power if it were offered him, after his condemnation of the very idea as devil-born?

We have seen then how Jesus completely rejected the contemporary idea of an arbitrary God and an unpredictable universe, for one in which man could learn to know the will of God, and after discovering it predict with absolute certainty the course of future events. This, as is quite unnecessary to point out, is the exact basis of modern science; following the discovery of natural law the law may be used to predict the occurrence of otherwise unforeseen phenomena.

Jesus made the effort to discover the will of God the basis of entrance into the Kingdom of God which he preached. The Jewish kingdom of God was a nationalistic affair, whose citizens were limited to the sons of Abraham. Some prophets, like John the Baptist, had already ridiculed such a basis of citizenship, but Jesus preached an entirely new conception. His Kingdom of God was entered by finding the will of God and doing it. The characteristics of this kingdom are noteworthy too in further revealing Jesus' ideas of God and the universe.

The kingdom of the Jews was to be established by force. All the kingdoms of the world were to be brought under its control, and a mighty victorious army sweep over the earth with its leader, at least, endowed with the supernatural power of Jehovah. Jesus, at the beginning of his career, assigns this idea also to the devil, and refuses to have anything to do with it. He entirely rejects, once and for all, the use of force to bring men under his influence, and he consistently adheres to this policy. We see his conviction in constant conflict with the contemporary Jewish notion that God would use force to establish the messianic kingdom. By the sudden intervention of miraculous power the new Jewish dynasty was to be set up in the midst of a great catastrophic series of world-shaking events. Signs and wonders in the heavens above and the earth beneath were to prove to all men that the day, *der Tag*, had arrived. The enemies of the Jewish race were to be permanently conquered and the glorious kingdom of the Messiah would shed its light over the world,—to be a "revelation to the Gentiles" of the power and might of Jehovah, and to "show forth the glory of his people, Israel."

When Jesus rejected this idea of future glory, to be achieved through a display of the supernatural power of God in some sudden catastrophic event, he set himself in opposition to the accepted order. To the mind of his contemporaries the chief function of any god, and especially of the one supreme deity, must surely have been the power to interfere in the affairs of man. Otherwise, of what use was a god if he could not set things right when man had muddled them? But Jesus said, "No!" The sudden injection of an incalculable, unpredictable force into the affairs of the world was not only undesirable, it was so undesirable as to be essentially evil, devilish in its conception.

He saw clearly that the universe did not work that way; the Kingdom of God—that realm which was open to all who found the will of God and did it—was not based on compulsion. Neither did it begin in some great catastrophe. Its beginnings were as infinitely small as a mustard seed planted in the earth; its development was as gradual as the grain growing in the farmer's field; during its growth there should be no attempt to root out forcibly the evil that was found to be existing alongside; its growth would not be uniformly successful in all situations, for in some the yield would be an hundredfold, while in others a meagre thirty-fold return was the most that could be expected. In spite of the small beginning, slow development and lack of uniform success, the future would be completely transformed and would resemble the past no more than a loaf of delicious yeast-raised bread would resemble the unpalatable lump of dough into which the cook had forgotten to put the leaven.

It seems to me that the most ardent apostle of evolution could hardly go further than Jesus himself in describing either the insignificance of the beginning, the gradualness of the development or the greatness of the final outcome. The contrast between the then prevailing conception of nature and history as catastrophic and the thought of Jesus is just as great as the contrast between the same old conception and the modern evolutionary theory of life that first came conspicuously into science with the publication of Darwin's "Origin of Species," but which was enunciated nineteen centuries previously by Jesus of Nazareth.

We may perhaps agree that the three basic principles upon which modern science rests are:— (1) the belief in the possibility of the successful investigation of any phenomenon in nature; (2) the reliance placed upon experience, or experimental results, obtained through first-hand observation, rather than dependence upon authority, in seeking the facts of the universe; and (3) the correlation of facts into theories and laws, which must be universally true and thoroughly useful in explaining observed phenomena or in predicting events yet unseen.

If we study the philosophy of Jesus, what do we find? (1) the conviction that the will of God may be known to the man who seeks it; (2) an unhesitating willingness to set aside the authority of the ancients for the authority of truth as revealed in personal experience; (3) the constant willingness to draw conclusions from his own experience as to the nature of God and the universe, and then a perfect willingness to act upon such convictions, which the scientist would call laws. With a Jesus such as this for his religious leader no scientist could ever feel a conflict between science and religion, rather he would be compelled to acknowledge that the basic principles of Jesus' teaching were identical with those of modern science itself.

I am not unconscious, of course, that many ideas attributed to Jesus in the records are not in harmony with what I have tried to portray as Jesus' thought of God in relation to the physical world. The canvas presented to our eyes was, unfortunately, not painted by Jesus. The various artists stood in uncomprehending wonder before

their great subject, and each produced for us a composite picture. We can discern there the portrait of the historical Jesus, if we look closely, but obscuring it partly from our eyes is a screen of current conceptions; fortunately the screen is semi-transparent, but in some places it becomes so nearly opaque that only after the most careful study are we able to penetrate to the dimly sketched figure in the background. The artists thought that they were honoring and reverencing their great master when they dressed him in the garb of Messiah. They were calling him by the greatest title they knew when they addressed him as the Christ. But Jesus and the Christ are so incompatible that one wonders why so many modern scholars refuse to see that the picture before us is not that of one man, unless indeed that man was so weak and vascillating that on one day he would hold one set of ideas—and common ideas at that, merely reflecting the prevailing conceptions of his time,—and then on another day so surpass his contemporaries as to leave them all wondering at “the words of grace that proceeded out of his mouth” or muttering vengeance against one who was upsetting the world about their ears. Jesus was either so wholly great that he fully deserved the title of “The Lord of Thought,” that Emmet and Dougall have given him, or else he was such a poor, weak child of his age that it is inconceivable how those that insist that Jesus was such a weakling can really expect anyone to reverence or respect him.

No Jesus was not like that. The serious student is compelled to acknowledge his scientific greatness, to think of him as the unrecognized teacher of nearly all that modern science holds to be essential. He lit the lamp of truth, and his followers for centuries placed it under a bushel. Only recently are we beginning to realize that the lamp so laboriously uncovered in recent years by the scientific searchers after truth is the same that Jesus lighted. Alfred Noyes, in his three-volume epic, “The Torch-Bearers,” has beautifully described the passage of this torch from hand to hand. In the prologue to that work Noyes tells how he had been invited to be among those who first viewed the heavens through a new one hundred inch telescope on a mountain-top observatory, and then at midnight how he had wandered out alone into the silence of the night. There he felt the call to write the epic of science, and the struggles of scientists throughout the ages. Alas, that so many of us have failed to see that the thing for which science has struggled so heroically for these past centuries is nothing more nor less than the spirit which Jesus tried to introduce into this world. So often in “this long dark fight for truth,” “this long battle for the light” the church has been arrayed upon the side of darkness, and as Noyes complains of mankind in general, has sung of wars and supported “the blind, blood-boltered kings” who “move with an epic music to their thrones.” Would that the Christian Church could see that Jesus was the greatest of those who strove for light, the

“Silent discoverers, lonely pioneers,
Prisoners and exiles, martyrs of the truth
Who handed on the fire from age to age”

and

".....step by step, drove back the night
And struggled, year on year, for one more glimpse
Among the stars of sovran law, their guide."

Surely the church which sings the praises of Jesus ought never to have been among those who persecuted the men "who conquered, inch by difficult inch, the freedom of this realm of law for man."

Jesus confidence in the ultimate triumph of truth was absolute. There is nothing covered up, he said, that shall not be revealed, nor hid, that shall not be known. And similarly, Noyes asks:

"Is there no song
To touch this moving universe of law
With ultimate light, the glimmer of that great dawn
Which over our ruined altars yet shall break
In purer splendour, and restore mankind
From darker dreams than even Lucretius knew
To vision of that one Power which guides the world."

"How shall men find that Power?", asks Noyes. His reply is that the Power will be found when each man meets God. Jesus found that answer to the question nineteen centuries ago. What might the world have been spared had his disciples justified his optimism when he said: "Unto you is given the mystery of the Kingdom of God."

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Progress of China's Family Education*

JABIN HSU

IT is a recognized fact that Chinese civilization is built on the basis of the family. Aside from the popular practice of ancestor worship, filial piety and clan organization as related to the Chinese family system and China's great sages, such as Confucius, Mencius, etc. laid great stress on family education in by-gone days. Indeed, the home is the unit and root of all types of civilization. From good and happy homes come forth heroes and public-spirited and useful citizens.

It is apparent that the Confucian doctrines exercise tremendous influence upon the daily life of the Chinese. In the "Great Learning", one of the "Four Books" compiled by Confucius' disciples after the master's death, this great teacher, Confucius, said: "Things have their root and their branches. Affairs have their means and their end. To know what is the means and what is the end will lead near

*Statement presented by Miss Ting Shu-ching at the Fifth International Congress of Family Education held in Brussels end of July, 1935.

to what is taught in the 'Great Learning'. The ancients who wished to display their illustrious virtue throughout the kingdom, first put their state in good order. Wishing to place their state in good order, they first regulated their families. It is not possible for one to teach others, while he cannot teach his own family. The ruler, therefore, without going beyond his family, completes the lessons for the state. There is filial piety; therewith the sovereign should be served. There is fraternal submission; therewith elders and superiors should be served. There is kindness; therewith the multitude should be treated. From the loving example of one family a whole state becomes loving, and from its courtesies the whole state becomes courteous. Such is the nature of the family influence." This quotation enables us to realize the emphasis Confucius laid on family education.

In China, we have many books written for girls, such as "Classics for Girls," "Four Books for Girls," "Filial Piety Classics for Girls," "Studies for Women," "Accounts of Famous Women," "Studies for the Inner Apartment," etc. All these books insist that home is the woman's realm. Her sphere of activity is the home; that of the husband is the outside world. The woman rules in her realm as autocratically as the man does in his. She serves him in the home; he serves her outside. The woman is supposed to prepare her husband's food, care for his clothing, bear and care for the children, secure a teacher for her son, place him in school, teach her daughter fancy work and cooking, and—

If from fancy work and cooking

You can save some precious hours,

You should speed them in embroidering

Ornamental leaves and flowers.

Under such conditions a Chinese mother would have frequent contact with the child and would exercise great influence upon the child's life.

Many model mothers are recorded in China's history. Among these, Mong-mu, or the mother of Mencius, was one of the greatest, being as familiar a figure to the Chinese as the "Mother of the Gracchi" was to the people of Rome. She changed her home several times because she did not like certain associations which seemed harmful to the training of her little son. Thus she moved away from the neighbourhood of a cemetery because the boy would mimic the mourners who came to wail at the tombs. Then she left a house near the market as the boy imitated the ways of shopkeepers. Finally she settled near a school; and here the boy's initiative talent was at last in its proper element. Some time later, as she sat in her home weaving beautifully colored threads into silk cloth, she found the boy return, unwilling to continue studying. With a sad heart, she took a knife, cutting the half completed silk cloth into pieces, and then addressed her son: "It is just as bad for you to stop studying as I to stop the weaving and cut the cloth into pieces." The boy obeyed his mother, returned to his studies and worked diligently. Eventually this boy became a noted scholar. Hundreds of years have

passed, but still his name, Mencius, is worshipped as that of one of the great sages of China.

In the foregoing paragraphs I have quoted Confucius' sayings and pointed to Mencius' mother as one of the greatest model mothers in the history of China. Now I must add some words on the recent development of family education in China. There are probably five main factors to which the progress of China's family education may be attributed. The first is the Better Home Campaign of the Y.M.C.A.s of China; the second the Home Week Campaign of the National Christian Council; the third the establishment and activities of the National Child Education Association of China; the fourth the establishment and activities of the National Child Welfare Association of China; and the fifth the enthusiastic publication of the family education series by the large bookstores and other publishing agencies in Shanghai.

The Chinese family system has developed and perfected itself through an historically long existence, and the contented millions seem to have been getting along with it very happily. Yet if we look at it from the modern point of view, and especially if we measure it by western standards of life and thought, we see many drawbacks, defects, and even evils in this old-fashioned system. In 1925, the Y.M.C.A.s of China started the so-called Better Home Campaign throughout this country. They aimed to abolish the large family system and concubinage, and promote proper social intercourse between men and women, (the idea being that marriage should be sacred and happy,) the improvement of sanitation in the home, the adoption of suitable family recreation, the training of parents and young people in home management, the unlifting of the happiness of children and the setting up of a good family environment, etc. It was reported that they organized hundreds of Good Home Clubs here and there, accomplishing many things along that line. We believe this campaign was the first dynamic force to push forward China's family education.

The Home Week Campaign was started in 1930 under the direction of the Home Committee of the National Christian Council of China. The outstanding feature of this campaign was the observance, all over China, of Home Week, the last week of October. In December 1930 the East China Conference for Leaders of the Home Week Campaign was held in Huchow, Chekiang. Ninety delegates and leaders from twenty-seven different denominations and Christian Organizations of five provinces spent ten days in this epoch-making conference. Definite resolutions and plans were formulated for encouraging the churches to have training classes in Christian parenthood and the Christian nurture of children, and for mission schools to have Christian home-making courses, in order that the future Christians might be prepared to meet the vital needs of the homes of New China. During these several years, this Home Week Campaign was carried on in churches and mission schools throughout China and pamphlets and songs were published that should be of immense good to Christian homes.

The National Child Education Association of China was established in 1927. The aim of this Association is to study the education of the child in the primary school, the kindergarten and the home with a view to supplying concrete teaching materials, emphasis being laid on the actual problems of the child. With over 2,000 individual members and over forty federated members, it has its headquarters in Shanghai and branch associations throughout the whole country. In addition to child education, it exerts its strength in the promotion of family education. Its publications consist of the "Child Education Monthly," "Child Education Series," "Child Education Monographs" and "Modern Children's Literature." Through these the common people may benefit themselves by acquiring new ideas and scientific knowledge on educating the child.

The National Child Welfare Association was launched in 1928, the founders being Dr. H. H. Kung, Dr. Fong F. Sec, Mrs. P. W. Kuo, etc. The avowed purpose of this Association is to "advocate, protect and insure the rights of the children of China, and promote in every possible way their well-being." According to an official statement made by its President, Dr. H. H. Kung, the organization "is a project in the practical application of the teachings of the Golden Rule and a patriotic attempt to serve the nation by helping its coming generation of citizens, in whose hands rests the future of the largest and youngest democracy on the globe." During the past years the Association has carried on its huge work of uplifting the well-being of children along four lines: (1) Child Protection, the safeguarding of the Child's Legal Rights; (2) Child Relief, the care of unfortunate children; (3) Child Health the cure of diseases and promotion of hygiene; (4) Family Education, the arousing of public sentiment for the right and reasonable handling of the child. Its periodical "Modern Parents' Monthly" is unanimously recognized as the sole and best organ of family education in this country. The Association has published pictures, posters and family education series for parents. Discussion clubs and radio broadcasting are held periodically with good results.

Since the Children's Festival and Children's Year has been promulgated by the Government through the petition of the National Child Welfare Association, the large bookstores and other publishing organs in Shanghai have been enthusiastically engaged in the publication of family education series. The Commercial Press has published the masterpieces, "Home Education" and "A Study of Child Psychology" by Prof. H. C. Chen; the Chung Hua Book Co., "Family Education and the Child" by S. S. Hsu, "The Scientifically-Managed Home" by S. Y. Lo, etc.; the World Book Co., "Home Recreations" by C. L. Wang, "Home Life" by C. Fan, etc.; the Great Eastern Book Co., the "Principles and Methods of Family Education" by T. H. Chang, "Pre-natal Care" by H. H. Chu, etc.; The New Asia Book Co., "An Outline of Child Study" by C. P. Yao, the "The Re-education of Motherhood" by T. S. Miao, etc.; the Christian Literature Society, "Principles in Child Training" by Miss Nettie Senger, "Home Education" by Mrs. Dorothy Dickinson Barbour, etc.; the Publication Department of the Y.W.C.A. National Committee the "Mother's Treas-

Book" by Miss W. H. Sun, "The Upbringing of Children" by Miss C. M. Yu, etc. These valuable writings should contribute much to the cause of uplifting family education.

To my mind, it is of prime importance for us to enlighten and spread the knowledge of paidology, i.e. child study, for this is the very foundation of the child welfare movement. I hope the various associations and publishing organs mentioned above may unite in this respect, cooperating in pointing out to every parent the child's real needs. In the past, the home was the Chinese woman's realm, and her activity was strictly limited thereto. But now this is being changed. The women of China are no longer confined to the domestic sphere. They are entering public life in a remarkable manner. In education, business, government, medicine, and so forth, Chinese women are rapidly taking their places. For that reason, the fathers have to share the responsibility of family education with the mothers on the one hand, and there is a growing demand for the establishment of creches for the parents who cannot spare time to take care of their children and nurse training schools to train technically fitted nurses to help the ordinary parents in caring for the infants, on the other hand. It behooves us to push China's family education forward. In order to carry the point, I deem it imperative that we unite in our efforts, in order that both the Government and the people may achieve their aim. In the promotion of China's family education, there are many foreign friends who are helping us. I wish to take this opportunity to express to them our deep appreciation.

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"Education for Service in the Chinese Church"

CARLETON LACY

SUNSET hour on Kuling. A hundred voices in chorus singing "Nearer My God to Thee." The roll call to which responded a most representative group of college presidents, theological seminary professors, mission administrators, bishops, board secretaries, religious education workers, men and women. They were Chinese, American, English, Scotch, Canadian, Finnish, Norwegian and Swedish. They came from probably thirty-five or forty denominations. One interest drew them together, to confer on "education for service in the Chinese Church." This was the Conference held from July 18 to 27, 1935.

The Conference was arranged and the delegates invited by the National Committee for Christian Religious Education. Its purpose was to confer with Dean Luther A. Weigle and the Survey Team in drafting a report on theological and lay training. It will be recalled that Dr. C. S. Miao of the N.C.C.R.E., Dr. C. T. Bau of the East China Baptist Convention, and Professor Stanley Smith of the Nanking Theological Seminary had made an extensive survey and had published their factual report on "Training for Leadership in the Chinese Church." Then Dean Weigle had come from the Yale Divin-

ity School, with his scholarship, wide experience in religious education and the survey of theological training in the United States, and not least his democratic friendliness, to pursue this study in China. He had travelled extensively and intensively from Canton to Chengtu, interviewing scores of persons and visiting most of the schools concerned with Christian leadership training. Now for an undisturbed ten days in the beautiful surroundings of Kuling, removed from other responsibilities and interruptions, nearly 120 Christian workers were met to counsel on the problems raised in these studies and to make such contribution as they could to the final drafting of the report.

This was in no sense a legislative body. It was not concerned with motions and resolutions. Officially its members represented no organizations and were not accountable for any views expressed. They were merely asked to give their best judgment to the solution of great, baffling questions which vitally concern the Christian Movement in China, and to let Dean Weigle and the Survey Team check their facts and impressions against the wide range of experience represented.

For the most part delegates came at their own expense. They were entertained in the Kuling Conference Grounds which served admirably for all the purposes of such a gathering. Mr. Ronald Rees, of the National Christian Council, and Dr. Chester Miao had made painstaking preparation for the details of the Conference and were ably assisted by a local entertainment committee chaired by the Rev. C. F. Johannaber of Kiukiang. Mr. T. H. Chen of the Nanking Theological Seminary library and Mr. Wu Lieh of the N. C.C.R.E. office rendered cheerful, courteous attention to business details. These, with several others in inconspicuous service, contributed greatly to the unbroken good spirit of the Conference. The unfailing supply of darkey stories retailed by Chairman Frank Price and his several rivals furnished the oil of humor that made for smooth progress in discussion, and the few days of rain and fog furnished the more eloquent speakers a new crop of metaphors and gave the over-ambitious hikers and swimmers a chance to recover from their sunburn.

Significant of the mind of Dean Weigle and his counsellors was the early modification in the title of the report. "Training for Leadership" gave way to "Education for Service" and it was around this subject that the discussion was held steadily day after day. For a more deliberate concentrated consideration of its several aspects the company divided itself into six sections which met simultaneously to discuss details of each group of problems, and then brought their reports to the entire conference for further discussion. These groups dealt with Recruiting and Support of the Ministry, Theological Curriculum, Training of Ministers in Service, Training for Lay Service, Women's Work and Training, College Courses for Service Preparation. The reports of these several groups were so well prepared that several large sections of them will be incorporated with little modification in the final report. They gathered up in concise

form the best thinking under most favorable conditions of a very able group of experienced men and women.

Apart from the presentation of these reports and a number of tentative statements prepared by Dean Weigle there was very little speech-making. Professor Smith and Dr. Bau presented sections of the Survey Team's Report which had already been studied carefully by most of those present. The one great address of the Conference was that delivered by Professor T.C. Chao of Yenching University on "The Meaning of the Church." This was a masterpiece of careful statement in the finest devotional spirit, radiant with simplicity and intelligence, comprehensive and direct, delivered without manuscript in faultless English. More than one of his listeners was heard to remark afterwards that nothing more was needed to make his trip to Kuling worth while. No attempt need be made to summarize Dean Chao's message, as he has promised to put it into form for *Chinese Recorder* readers. His appeal to the church to maintain its spiritual authority through a deep religious experience that is tested by moral character and baptized by rich theological learning re-echoed all through the less formal discussions. His call for a prophetic voice in the ministry of the Church was heard repeatedly, a voice which, he reminded us, must always be religious as well as social among a people who find the idea of God so difficult.

The first and most obvious problem for discussion was the classifying or standardization of the several institutions engaged in various forms and grades of theological training, and their relationships to one another. An early warning was given that there would be no radical proposals nor startling recommendations from the framers of the report. They proposed to present a picture of the situation as they saw it and leave it pretty much to the administrators of missions and institutions to interpret the picture and initiate whatever changes they might deem desirable. The Conference was disposed to think that the picture presented was incomplete, too lacking in detail, and that the Report from its vantage point of outlook and freedom from prejudice should give some concrete suggestions. It appeared that Dean Weigle and members of the team had already been able to make suggestions which had begun to register in some readjustments at a number of places and institutions. In the field of denominational enterprise they felt that the spirit of unity could be better expressed by leaving each church to make its own decisions. The discussion, however, indicated a not inconsiderable conviction that problems which had become insoluble through local and personal prejudices might be eased by some clear-cut suggestions as to governing principles at least, and the failure to do this gave rise to the feeling on the part of some that the team was timid, especially in dealing with women's and denominational schools. Probably when the Report appears it will be found that some of the desired suggestions have been included more tactfully than the critics from the floor would have made them. Specially it is recommended that Yenching University and Nanking Theological Seminary should both do postgraduate work in theology.

that Nanking, Cheloo, Canton, and West China Union University should maintain union co-educational theological colleges for graduates of senior middle schools, and that in Amoy, Foochow and Wuchang there should be maintained union theological training schools for graduates of junior middle schools. It was further suggested that the theological colleges at Tsinan, Canton and Chengtu should come into some form of organic union with the one at Nanking, and representatives of these four institutions held conversations on this possibility.

Towards further co-ordination and standardization of theological education an Association of Theological Colleges was organized with Dean Li Tien-lu of Nanking as president, Rev. Gustav Carberg of Shekow and Professor C. H. Wang of the University of Shanghai as vice-presidents, and Professor Frank Price and Dean T. M. Tang of the two theological seminaries in Nanking as secretaries. Hope was expressed that from this association might possibly develop in time an examining and degree granting institution that will serve the whole field.

At an early session some one ventured the desire that this conference would avoid any discussion of financial matters. That was obviously impossible. The problems of recruiting, educating and maintaining a professional ministry in this country are inextricably tied up to economic considerations both of the country and of the churches. Be it said that there was comparatively little talk about depressions and cuts. But there was a frank facing of the limited financial resources of most rural churches in China and the administration of such funds as do come from foreign mission boards. During the first day or two the thesis, so often proclaimed in recent years by mission board secretaries that there is something inherently corrupting in foreign money applied to Chinese ministerial support, seemed to have support at Kuling. On the last day of the meeting, however, a very carefully worded statement appeared to voice the better judgment of the group. This indicated that while we look hopefully to the time when the Chinese Church will be able to support its own educated ministry the rapid withdrawal of mission funds from this part of the work has proven disastrous and that we must expect for years to come to assist the churches in maintaining a high grade ministry. Such assistance should be given through a sustentation fund to which all the churches in a given area, both dependent and self-supporting, should contribute for the support of all.

A significant paragraph in this section of the report urged that mission funds for the training of the ordained or professional ministry should not be applied to schools of lower than theological training seminary rank (those that receive junior middle school graduates), but that such lower grade schools should be used only to train for lay service in the Churches.

The Methodists of England have worked out a successful plan of grouping churches into circuits under an ordained minister who is assisted in the care of the several local congregations by trained

lay preachers. Some such plan appeared as the direction in which the Chinese churches are likely to develop both for financial reasons and to insure that the rural churches get the leadership of a well-trained ministry. To the extent that this plan was accepted it may be said that the Kuling Conference gave an answer to the question "how to train and equip pastors adequate to their job and yet able to live in simple villages and exist on the small salaries that the poverty-stricken churches can provide," for which the Conference held in Newark, N. J. last November was said to have found no answer.

But with the assurance that the rural churches that are not yet able to support such a paid ministry can only be served by the circuit plan and for some time to come with mission aid, came the baffling fact that an increasing number of city churches that are fully independent financially are either unable or unwilling to employ well equipped full-time pastors. This precipitated the question whether the developing Chinese Church would ultimately be led by a professional ministry such as the West has known. So far as there was formal pronouncement on this question it was a firm assertion that the permanent well-educated ordained ministry was and would continue to be indispensable. But President Chen of Nanking University referred to the marked shift in Chinese Buddhism's emphasis from the monkhood to lay activity, and Dr. P. C. Hsu, while affirming his own belief in the paid full-time ministry, urged that the Conference should be open-minded enough not to regard the question in China as definitely closed.

A constructive suggestion was offered by President Wei of Hwa Chung College in outlining the plan of that college to offer "philosophy minors" by which college students might elect a considerable range of subjects that could contribute definitely toward preparation for Christian service, while supporting themselves in that vocation for which their college major had prepared them.

Very definitely, however, such a system of senior pastors with lay assistants emphasized the teaching function as of great importance in the ministry. According to some the most important work a minister has to do is to train his lay members for service in the church. So the whole problem of educating for lay service was thoroughly dealt with, and the N.C.C.R.E. (which held its annual meeting and executive committee sessions during several periods of the Conference) accepted as a major task for the coming year the promotion of lay service training throughout the churches. This is to be done in close cooperation with regional organizations and denominational agencies.

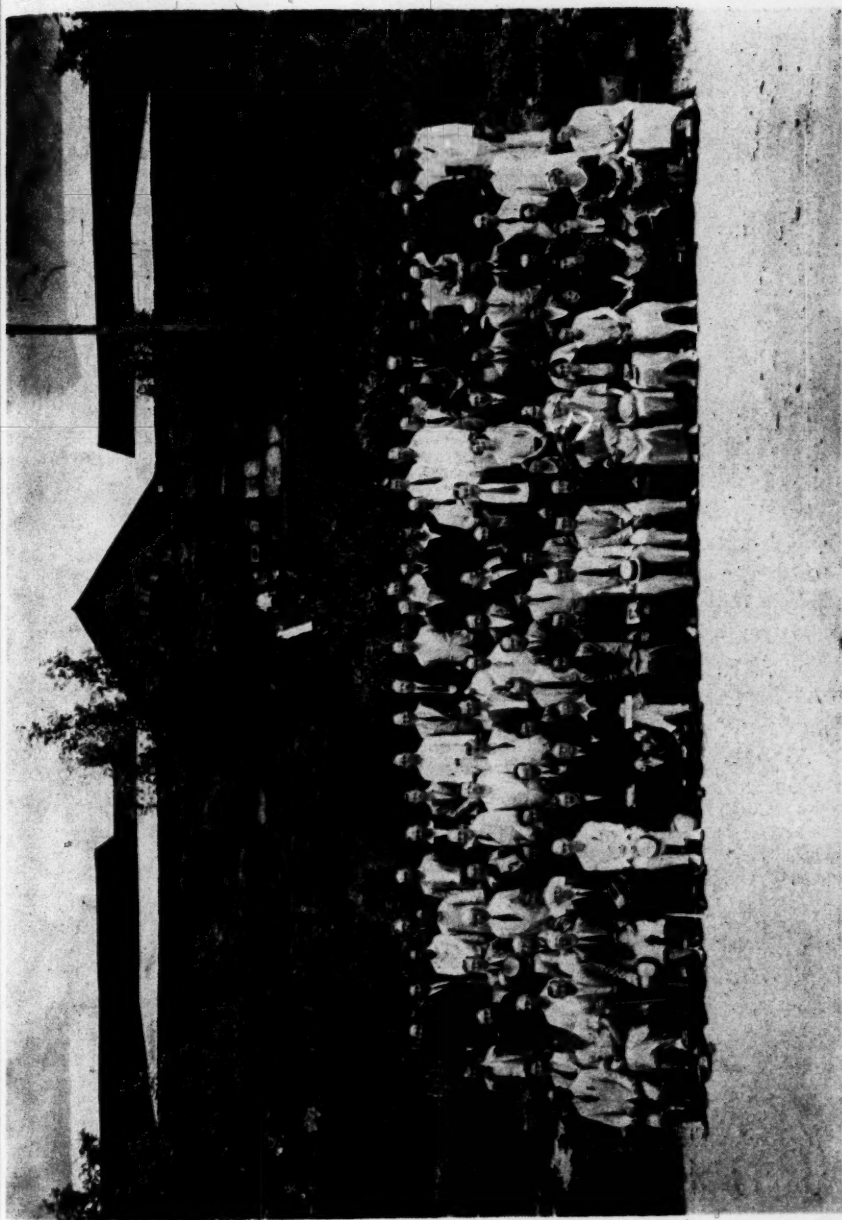
The very wide field of opportunity open to women in the Church was ably sketched and it was urged that in what have heretofore been conducted as Bible schools for the training of professional Bible women increased emphasis be given to the equipment of mothers and other women to take their full part in the home and village life as intelligent Christian members of the community, rather than as employed workers.

The urgent and difficult task of training ministers now in service for larger usefulness was frankly faced, and a valuable range of concrete suggestions was offered toward this end. Here the field of literature was briefly explored and recognition was given to several agencies which might be cultivated for bringing the best literature more intelligently to the attention of the clergy.

Now and again was heard in the discussion and remarks from the floor some word of caution against regarding the church as an end in itself, or the training of workers primarily to build up the church as an institution. Reference was made to the peril of losing its life should its chief aim become the saving of its own life, and there were those who urged that our regrets at losing capable men from the professional ministry should be turned into joy if they took their Christian experience and education into community service. "Every Christian a community servant" should be the slogan of the church, and especially where the financial inability of the church limits its community service program or where the government and other agencies are trying to render functions once attempted by the church, we should push our members out into those avenues for expressing the spirit of their Lord in service to their fellowmen. So, too, we must think of our ministry as rendered not only to church members but to a very much wider circle which they should touch.

If one had any regrets regarding the conference it was that there was not more representation of the lay membership of the Chinese Church by men and women whose vocation is entirely independent of the Christian organizations. Their point of view would have been invaluable and could only be expressed partially by the college professors. A larger use of the Chinese language, especially in the carefully planned worship services, would have been appreciated by many. Such beautiful forms of worship as have been worked out by T.C. Chao, T.T. Lew and probably others would have enriched the devotional spirit and have been of real value as a demonstration in one field of religious education. Before another such gathering is held it is to be hoped that the new union hymnal will be ready for use, and perhaps also the union manual of worship.

Loofy Levonian, writing in the July, 1935, issue of the *International Review of Missions* says, "I am sure that the future of the Protestant movement in the Near East will be determined not by the orthodoxy of its religious dogmas, but by whether it can bring new life and light into the lives of these people, whether it can give a new direction, point to a new goal and present a new power for its realization". That was the ever-recurrent theme of the ten days at Kuling heard through every harmony and discord and melody—this eagerness to bring new light and life into the lives of these people among whom we live, to give a new direction, point to a new goal and present a new power for its realization. Toward that end we believe the Kuling Conference and the Report that will follow will make a large contribution and may be regarded as a milestone along the road of Christian progress in China.

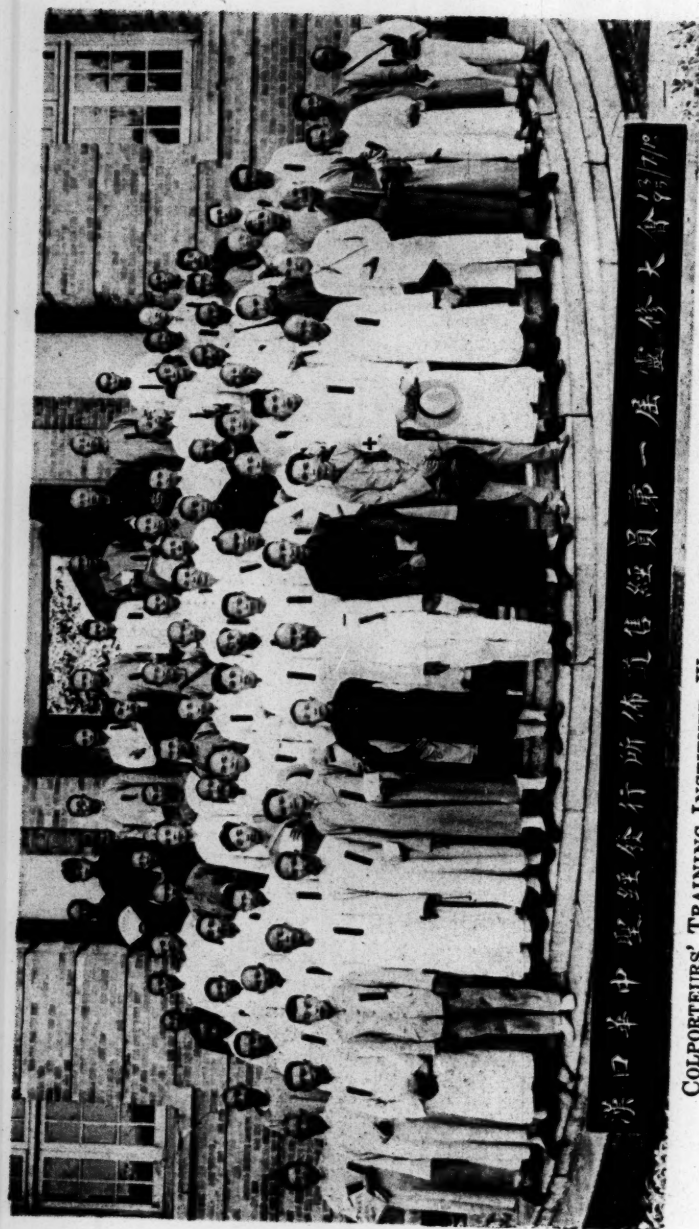


CONFERENCE ON "EDUCATION FOR SERVICE IN THE CHINESE CHURCH"

KULING, July 13-27, 1935.

Dr. Luther Weigle, who came to China to help study the problem and prepare for this Conference, is seated in the middle of the first row with straw hat on lap.

See article in this issue.



漢口華中聖經發行所佈道售經員第一屆靈修大會合影

COLPORTEURS' TRAINING INSTITUTE, WESLEY COLLEGE, WUCHANG, JULY 6-14, 1935.

See report in this issue.

Should the Church Speak Out?

Z. K. ZIA

DURING such times as this, when a Chinese is afraid lest he be sent to prison for his patriotic words, I have this question to ask:—Should the Chinese Church speak out? Has the Church a sense of justice? Is she interested in human problems?

I have heard great evangelists speak. They tell us that Jesus is coming. Some are specially interested in what they call the "spiritual message", which leaves out the current issues of life. Some attack the friends of China, like Dr. Sherwood Eddy, and call them "devils". Our Chinese evangelists, it seems to me, are men without a country. I may be mistaken. Where do the churches stand? Have they any program for the salvation of our country?

I am puzzled. Christians seem to have made no preparation. If war comes, we as Christians have no position thereon. We neither know what to say nor what to do. Life and religion have no apparent connection. No wonder young people feel uncomfortable in a church.

As I see it, most of the so-called zealous Christians are giving the world up to the devil. They wish that Jesus were here so that they could go to heaven right away. They are tired of this world, and refuse to work for its improvement. At least, some of the impressions I receive are like that.

Opening a church magazine (in Chinese) one finds nothing but detached articles of this kind. They might have been written in the days of the First Emperor (秦始皇). In them life and religion are disconnected. Is the Church declining? I hope not. But I do think that some of our misconceptions need revision. If God wants us to live in this world, we must try to bear the cross or, as some one puts it, bear our responsibility.

I hope that our great evangelists will, like John the Baptist of old, point out some of the real issues of life and not use their energy in attacking innocent friends of China. I hope the Church will speak a word of justice in time.

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Kuling, Lüshan, Kiangsi

A. P. HADWEN

THIS pilgrim way of old was daily trod
 By saint and sinner seeking for the light,
 By wailing mourners clad in stained white;
 Barefoot they climbed, and blood enriched the clod
 Now blooming like the Paradise of God
 Before our wondering eyes: O Lord, O Infinite
 In Truth and Love, in Mercy and in Right,
 Sun of the Universe! Shine on this sacred sod!

Upon a Mount, O Master, Thou hast showed
The Way of Blessedness, and for a Sign
Thy bleeding footsteps up that Hillside trode
Which yields us now the Spirit's rich, red wine:
Upon *this* Mount, Lord, may that blood which flowed
Renew our weakling souls with strength divine!

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An Outburst of Song in China

ROBERT F. FITCH

IT will soon come upon us, a New Era of Song, in the churches throughout China; pastors and laymen, women and children, will be caught in the thrill of a new event.

Seven years of devoted effort, involving some of the best talent in the Church, have been given in preparation for this Event. Those who read this brief forecast, should joyously prepare to cooperate for the enrichment of their own lives and of the lives of others.

No such extensive cooperative effort has ever been attempted in China. Never have the Chinese aided in any such effort as they have done in this one. Two thousand original tunes and eight hundred hymns were submitted. From this large number only sixty were selected, because the Chinese on the Union Hymnal Committee in particular, wished to set high standards for the future so as to inspire further production. Many of these hymns are among the most beautiful in the entire collection. A large proportion were harmonized by Prof. Bliss Wiant of Yenching University. Throughout the entire hymnal there is a consistent standard of beauty and of dignity in church music.

Fully seven years ago, the Chung Hua Sheng Kung Hui organized a Committee to prepare a new Hymnal. Miss Louise Hammond and Mr. Ernest Y. L. Yang gave a special amount of their time to its preparation. The tentative edition was completed in April, 1931. Rev. A. R. Kepler, who saw the possibilities of a wider effort, then asked me to bring up before the Chung Hua Sheng Kung Hui a proposal which was tentatively accepted. As a result a Union Hymnal Committee, representing the Chung Hua Sheng Kung Hui, the Church of Christ in China, the Methodist Episcopal Churches, North and South, the North China Kung Li Hui and the East China Baptist Convention first met in September 1931 and accepted the initial work and the tentative hymnal of the Chung Hua Sheng Kung Hui as the basis of their future work. Since that time until March 1935, the Union Hymnal Committee, with its various sub-committees has been working continuously. On this central Committee some of the best Chinese musical talent has been represented, such as Mrs. S. M. Woo, head of the Voice Department of the National University in Shanghai. Since

its last meeting, the actual work of publication has been in the hands of a Publications' Committee, appointed by all of the churches related to the work.

The new Union Hymnal is to be called "Hymns of Universal Praise," this title being a translation of a beautiful Chinese poetic expression. The Christian Literature Society of China has made a contract with the Publications' Committee for the publication and distribution of the Hymnal. It is hoped that the Hymnal, in three editions, will be completed about the end of December, 1935.

The first edition will be in the staff notation. It may sound strange, but it is not far from the truth to say that the format and appearance of the musical page should be superior to those of any English hymnal published in the west. This is because English words, with their syllables, constantly vary in length, whereas the Chinese characters are uniform in size. Hence there is a precision in alignment and an artistic proportioning of the entire page, which is impossible with English wording. There are twenty-six checks to each proof submitted and five successive proof readings for each page of music. The fifth proof is then gone over by an artist for further improvement with white and black inks. This proof is then photographed and electrotyped. The final touches are done with a fine tool on the zinc plate. Mr. Yang is giving almost all his time to this work of supervision, including the artist work and tooling of the plate. He has developed unusual skill and has set new standards in the production of a page of Chinese staff notation.

The format of the Numeral Edition has also been decided and the work of printing has begun. In the Numeral Edition, only the air is given, with the idea that all of the congregation who can afford it, should buy this work and improve their singing, by use of the numeral solfa system. It may be said by way of defense of the use of the numeral system, that practically all government schools use it, having discarded the English letters of the tonic solfa. It is hoped that all churches that use the new Hymnal will start classes for adults in the use of the numeral solfa system so that the standards of congregational singing may be easily and rapidly raised. It is recommended that those who wish to partake in four-part singing should use the staff notation. If, however, there should develop a general demand for a four-part numeral solfa edition, this will be favorably considered at a somewhat later date.

The Third Edition, which will be in "words only," will be printed on newspaper, with Manila paper binding as well as in blue cloth, hence much cheaper for popular use. While the largest sales will continue to be in this edition for those who are too poor to buy anything better, it is hoped that pastors and missionaries will do their best to stimulate the use of the Numeral Edition for general congregational use.

The literary revision of practically all of the hymns has been of a most exacting nature. Innumerable criticisms and suggestions have come from all over China, sometimes unconsciously at cross

purposes with each other. To this work, Dr. Timothy Liu and Mr. Yang have given months of hard labor. Others have been consulted. Criticisms have been welcomed and most carefully considered. Some of those who were originally most strenuous in their attacks have since revised their opinions. Present indications are that an almost unanimous Chinese opinion holds that the literary work of the new Hymnal is finer than anything yet produced and that it is also the first truly indigenous Chinese Hymnal.

Perhaps I should not put it so strongly. T. C. Chao of Yenching has produced a hymnal for the more advanced scholar class that ranks very high in beauty of expression and indigenous character. He has been called the "Robert Browning of the Christian Church." His work marks a distinct advance in Chinese hymnology. But in "Hymns of Universal Praise" the attempt has been made to combine literary expression with more simplicity of style, so that both the educated and uneducated may feel the inspiration of what is sung. Some of the original hymns are works of rare beauty in imagination, feeling and form.

Thousands of nominations of hymns for use in the new Hymnal came from all over China. New hymns for translation and original hymns and tunes were also sent in. The classification of the hymns sent in from all over China, by members of the Church of Christ in China, covered over one hundred typewritten pages. Other churches doubtless contributed suggestions to the same extent or in the same proportion.

Problems that seemed insurmountable have been cleared away. There have been conflicting ideas as to the character of the Hymnal. Some Anglicans feared particularly that through the (so called "shouting") Methodists, many hymns would be introduced that would compromise the dignity and high standards of true church worship. But it was a Methodist (Prof. Wiant of Yenching) who did the most effective work in combating the urgings of this section of the public, by insisting that church music should have standards that are permanently satisfying. Such music should be differentiated from the music of ordinary evangelistic services, where the public first hears the Gospel appeal and where its standards of music have received no cultivation. Prof. Wiant of Yenching, Mr. Jones of Nanking University, Mr. Dyson of Soochow University, also Dr. James of Nanking, all Methodists, did much in contributing towards the high standards of the new Hymnal. I question if there is a single hymn in the entire work, that is out of harmony with those standards. This should be a cause for happy congratulation on the part of Anglicans and Presbyterians who have changed from tentative doubts and fears to deep and loving appreciation.

At times we were becalmed, we were assailed with many difficulties, but we always had our final objective in view and we have, in due course at last "rounded the Cape," the cape of Good Hope. Our sails are unfurled and we are proceeding under fair weather to that haven, where the Christian Church, as never before, shall unite in "Hymns of Universal Praise."

Religion of the Chinese in Szechwan

D. C. GRAHAM

(Concluded from page 490, *Chinese Recorder*, August, 1935.)

ON the thirteenth, fourteenth, and fifteenth of the first lunar month the dragon lantern parade provides amusement for thousands, and the streets are often crowded with spectators. On the thirteenth the parade is mostly by day; on the fourteenth mostly by night; and on the fifteenth only by night. The paraders go first to the temples, yamen, stores, and homes of wealthy people, then parade on the streets. The dragon lanterns are made of cloth and paper, and are forty or fifty feet long. The head is large, and has a large tongue and great eyes. It is held up on the end of a short pole by a man. At intervals of a few feet other men carry upright poles on the tops of which are hoops which give shape to the dragon's body. At the end, the tail, which resembles the tail of a fish, is held up by another man by means of an upright pole. Still another man carries on a pole a round paper ball with a light inside, which is called a *bao* (寶—precious), and which represents the sun, moon, or a star. The head of the dragon keeps trying to swallow this ball. The dragon constantly goes around in circles to the left, opposite to the way a corkscrew is turned.

The man carrying the dragon lanterns are naked above the waist, excepting for a conical hat. As they carry the dragon, they dance vigorously. The dragon imitates the side to side movements of a serpent as it moves along. Strings of firecrackers hanging from poles are lighted, sometimes two at a time. Handfuls of powder are set off so as to make great puffs of smoke. Large bamboo tubes, each with only one small, round opening, are filled with powder mixed with iron filings. When the powder is lighted, a great stream of fire, smoke, and sparks is spurted out over the dragon and over the dancers. Many of the firecrackers are made so that they do not explode, but sizzle through the air in a fiery circle. Drums, gongs, and cymbals are beaten as the dragon moves about through the smoke and fire.

The dragon parade furnishes a great deal of entertainment and amusement, but it is also supposed to exorcise the demons from the homes, the shops, the streets, and the temples. Expenses are met by contributions from those who are supposed to benefit through the performance.

Early on the morning of the fifteenth day of the first moon firecrackers are set off, and the gods are worshipped both in the homes and in the temples. In the homes the ancestors are also worshipped. Incense and spirit money are burnt, candles are lighted, and in many places food and wine are offered.

During the first lunar month there is a feast called *ch'uen gieu* (春酒) or spring wine. It is held usually on New Year's day, sometime between the fifth and the fifteenth, and sometimes even later. Generally only members of the family and close relatives are invited.

On the first to the fifth days of the first month, morning and evening, the house gods, heaven or the aged one in heaven, and the ancestors are worshipped. In addition to incense, candles, and spirit money, food and wine are generally offered, and sometimes firecrackers are set off. Many families eat no meat on New Year's day. Heaven and the aged one in heaven (天老爺) have no image, and are thought by some to be identical. Some Chinese Christians identify them with the Christian God.

On the second day of the first moon there is a feast called *da ya gi* (打牙祭), when much meat is eaten. In addition to members of the family, hired servants are invited. This feast may be postponed if necessary.

From the first to the fifth days inclusive a great deal of sweetmeats, such as candy, cookies, etc., is eaten. The fifth day is called *p'o u* (破五) because of the official proclamation prohibiting gambling. Beginning with the sixth day people eat more economically, and the daily worship of gods and ancestors is discontinued by many.

On the ninth day of the first moon lights called the *beh go den* (百果燈), or hundred fruit lamps, are lighted in some of the largest temples or in prominent places. On account of these lights this day is sometimes called the *Sang Yuen Huei* (上元會). The lamps are lighted at dusk. Two strings of lights hang vertically from one upright pole. They are lighted every night until and including the fifteenth, and are believed to cause prosperity by keeping away demons. On the same nights there are lighted on the city streets the heavenly lamps, which are in honor of heaven, earth, and other gods. They are hung up across the streets by means of upright poles on opposite sides of the streets. From the ninth to the fourteenth the gods and ancestors are generally worshipped twice a day, in the same way as from the first to the fifth.

On the fifteenth day of the first moon people eat candy balls made of *gieu mi* (酒米) or wine rice. On New Year's day many have pasted up above their front doors the decorative red paper with appropriate mottos on it called "rejoicing door money" (喜門錢). This must be torn down on the fifteenth.

Some stores open or begin business before the fifteenth, but most of them begin on the fifteenth, and some of them delay until a later date, or on a lucky day. It is believed that if a purchaser comes unsought to a shop before the shop is formally opened, and actually makes the purchase, it will bring good luck. At the formal opening of a shop called *k'ai tsang* (開張), firecrackers are set off to give a good appearance. Incense and spirit money are burnt, candles are lighted, and the gods and ancestors are worshipped. The opening must be at a lucky time, generally early. If a purchaser comes just as the shop is being opened, it brings good luck. If an enemy knocks over some of the goods and furniture, it will bring bad luck and a terrible loss of face. A row and possibly a lawsuit will ensue. When the fifteenth day is over, the new year is thought to be really here, and the new year period crossed over.

We have elsewhere described the welcoming of spring with the plowing of the first furrow by the magistrate and the beating of the spring buffalo (春牛).

During the second lunar month there is a festival called the ch'uen fen (春分), or spring divide. The date of the ceremony varies. The graves are visited, food and wine are offered, incense and candles are lighted, spirit money is burnt, and there are bows and prostrations. Sometimes, but not always, the members of the family present eat a meal near the grave.

In the third lunar month there is the ch'in ming festival, sometimes called the "Chinese Easter." The date varies each year. People go to the tombs of their ancestors, perform the usual ceremonies (burning incense, candles, and spirit money, and bowing or kowtowing before the graves), and offer food and wine. The graves are repaired when necessary, and the descendants eat a meal of cold food near the ancestral tombs.

On the fifth day of the fifth moon is Duan Yang, one of the greater Chinese festivals. On this day salted eggs and good food are eaten with a wine called shiong huang gieu (熊黄酒). Some of this wine is drunk, and some is poured out on the floor. This will prevent people from having boils and other diseases, and snakes and caterpillars will not come. A vegetable called da shuan (大蒜) is also mixed with the wine and used in the same way. Children rub tea on their faces and foreheads to keep away boils. Two kinds of grass called ts'ong p'u (菖蒲) and ch'en ngai (陳艾) are hung up above the front doors. Some say that these help ward away demons, but others say that they do not bring any special benefits. Dogs or foxes made of the grass called ch'en ngai are hung up in front of some houses and left there throughout the year to keep away demons.

On this day dragon boats run races after ducks that have been liberated by onlookers, in commemoration of the death of a great Chinese official, name, Ch'ioh Yuen (屈原). Centuries ago he drowned himself because the emperor would not listen to reason. Salted eggs are eaten. In the afternoon most of the shops are closed, and many people go to the riversides to witness the dragon boat races. Buddhist and Taoist priests sell special charms which are pasted up inside the homes to protect the inmates from demons. Some say that they keep away snakes and harmful insects. About dark many people take baths with certain kinds of grass mixed with the water, which they believe will prevent boils. On the streets a snake medicine (蛇藥) is sold with the belief that it will cure snake bites. People say that snakes do not appear on this day—probably they actually do not because everywhere there is too much noise and activity. Cloth monkeys are sewn on the clothing of children as charms, and for the same purpose packages of medicine called shiong huang (熊黃) are sewn on the clothing of both young and old.

On this festival merchants collect their debts, and old servants may be dismissed and new ones hired. During the day the god of pestilence is supposed to come down to earth. People pick many

herbs that are used as medicine, with the belief that they will be specially potent in healing diseases. They seem to regard the day as surcharged with potency. Many pay visits to their friends, and some give presents to relatives.

The next festival is on the sixth day of the sixth moon. This is a special day for hanging up clothes in the sun. If this is done, worms will not be so likely to eat the clothing. Also on this day there may be held the ceremony called "eat new" (吃新). Unless new crops are harvested the ceremony is likely to be postponed. Some of the new rice is mixed with last year's rice and boiled, and eaten with good meat and vegetables. First heaven and the earth, then the ancestors, then the gods, are worshipped. The dog is fed before people begin eating, because of the legend that a dog first brought rice from a foreign country to China on his tail. This is a family meal. The older people begin eating first, and then the younger people.

On the seventh day of the seventh moon comes the ch'io ch'iao huei (鵲橋會). Bean sprouts are broken into pieces and thrown into a bowl containing water. Under the bean sprouts images, which are probably shadows of the bean sprouts, are seen. It is believed that from these images the future of the members of the family can be divined.

One the fifteenth day of the seventh moon is the U Lan Huei (盂蘭會). Ceremonies may begin two or three days or more earlier, and may reach their climax on the night of the fifteenth. A great deal of spirit money, with candles and incense, is burnt for the spirits of the dead. There is a procession to a nearby stream, with the accompaniment of gongs, drums, and cymbals. When the stream is reached, many floating lights are released on the water, which makes a beautiful spectacle. It is believed that if a demon succeeds in stealing the first light that is let loose he will escape from his demon condition and be reborn as a human being. The idea is to give the orphan spirits some money through the burning of the paper money, and then to entice them away by means of the floating lights. On the thirteenth, in some localities, widows wail loudly for their deceased husbands, and can be heard by neighbors and passers by; but there is no sound of husbands weeping for their dead wives. There is a great family meal. The food is first placed on the tables, and the deceased ancestors are invited to come and eat. It is believed that they actually do come and partake of the food and wine. The food is left on the table for nearly an hour, with the chopsticks, bowls, and spoons in their proper places, then the living descendants eat. This feast is during the daytime, but at night quantities of spirit money are burnt for the dead.

On the fifteenth day of the eighth moon is the Chong Ch'iu, or mid-autumn festival. In the evening the moon is worshipped. Candles, incense, and spirit money are burnt, and moon cakes are offered to the moon. The shape of the cakes is round like the moon. After they have been offered with tea to the moon they are eaten,

and tea is drunk by the members of the family. The explanation of this festival is as follows. One night, at the close of the Yüan dynasty, on the 15th of the eighth moon, every Chinese family was given a round biscuit in which were words which meant to rise and kill the rulers of the Yüan dynasty. As a result the Yüan dynasty fell. Now there is sugar inside the biscuits instead of written characters. These biscuits are made and sold in large quantities by the candy shops, and they are used by every family for its own consumption, and given as presents. Debts are collected by merchants the same as on Duan Yang and before the new year, and the house gods and ancestors are worshipped.

On the twenty-seventh day of the eighth moon is the birthday of Confucius, which was formerly celebrated in government schools and in Confucian temples. The prefectural magistrate performed the ceremonies in the prefectural temples, and the district magistrates in the district temples. The ceremonies in the temples were under the control of Confucian scholars who were at least shiu tsai's in rank. One of their number, who was elected by the local Confucian society, presided. The magistrate performed the ceremony called the gieu k'eo, or three kneelings and nine prostrations. In addition to lesser offerings, a pig, a sheep, a bull, chickens, fish, wine, rice, wheat, and peas, were offered.

On the ninth day of the ninth moon is the ts'ong yang gieh (重陽節). On this day people who have the time leave their homes and go up on the tops of the hills, where they drink wine called chrysanthemum wine, and write verses of poetry. It is said that some of the best Chinese poetry was written on this day. Back of this ceremony is a legend that centuries ago a god told a man to be sure to leave his house and go up on the hills on this day, for a great calamity was to fall upon his home. He went as directed. At night when he returned he found that during the day his home had been visited by the evil spirits and all his pigs and chickens had been killed. It is assumed that he would have been killed if he had remained at home.

On the first day of the tenth moon, or soon after, is the festival called song han e, or present cold-weather clothing. Paper clothing is made and burnt as a means of presenting warm winter clothing to the departed relatives. It is believed that they will need the clothing on the cold days that are sure to come. The ancestors are also worshipped, incense and candles are lighted, and spirit money is burnt. Sometimes the god Ch'en Huang is worshipped on this day, and is presented clothing and worshipped in the same way as the ancestors.

During the eleventh moon occurs the winter solstice. Formerly in Peking the emperor, in behalf of the people, worshipped Heaven on the Altar of Heaven at this time. Now on this day great family gatherings are held in the ancestral temples. It is said that on this day many people eat as much mutton as possible with the belief that it will make them warmer.

On the sixteenth day of the twelfth moon occurs the Dao Yah festival (倒牙祭節). It is sometimes postponed until a later day. There is a great feast, with plenty of meat, which is shared by all the members of the family, and the servants and employees. The feast is primarily for the employees and servants. Cooked meat, wine, and other food are offered to the ancestors and house gods, and incense, candles, and spirit money are burnt.

There is no festival during the entire year in which there is a feast, during which the ancestors, the housegods, and Heaven or T'ien Lao Yeh are not worshipped, with incense, spirit money, candles, and offerings of food and wine, excepting on the ninth day of the ninth moon. At least, this has been asserted by Chinese friends of the writer.

Incense in Chinese worship.

The burning of incense is a vital part of worship in West China, and great quantities of incense are consumed each year. There are four kinds of incense. First, fragrant wood is ground to dust and particles of it glued to thin sticks of wood. The finished product is an incense stick, which burns slowly and with a maximum of fragrant smoke. These incense sticks are most commonly used in worshipping gods and ancestors, but they are also often lighted in a room just for the sake of their fragrance.

A second kind of incense is incense biscuits. Generally the fragrant wood is ground into powder and this into biscuits which are about nine inches wide and an inch and a half thick, and which are very light. These may be ground into powder, an easy process, and the powder used to make incense sticks. However, the incense biscuits may be broken into small pieces or fragments, and these small pieces burnt before the gods or ancestors in bronze incense burners.

A third kind of incense is small sticks or splinters of fragrant wood. These may be burnt before the gods or ancestors in bronze incense burners.

A fourth method is possible when neither incense sticks, nor incense biscuits, nor pieces of fragrant wood are available. It is then permissible to place three piles of dirt before the god or ancestor, and if the heart of the worshipper is sincere it will count as burning incense.

The fragrant smell of incense is assumed to be pleasing to the gods and ancestors, and therefore supposed to put them in a good humor and make them propitious. It is also an accepted and respectable method of showing regard and esteem. The act is also meritorious, increasing a person's merit and adding to and bettering his karma.

It would take a whole book to treat adequately the subject of magical healing in West China. There are quacks and slight-of-hand performers who sell medicines that are supposed to affect marvellous cures. Healing diseases is a primary task of many priests and shamans. Almost every god is supposed to have peculiar

power to heal, and before the shrines of the most popular deities there are sometimes hundreds of testimonials, placed there by people who believe that the god has miraculously cured them.

Near Ngan Bien, west of Suifu on the Yangtze river, there lived a few years ago, a carpenter whose healing power was far-famed. Sometimes when a patient sent for him, he merely sent back word; "Tell him that he will get well right away," and strange to say (according to the reports), the patient would get well. A Chinese friend of the writer's said, "I was sick, and sent for him to come and cure me. When I received his reply, the very fact that he said he was coming caused me to begin to recover."

Chinese Gods in Szechwan.

In *The Temples of Suifu, Strange Gods in West China, and Religion in Szechwan Province, China*, the writer has merely supplementary notes.

It has been pointed out that in West China every occupation has a patron deity, and nearly every deity is the patron of some occupation. In this there is much specialization. There is a god for those who raise pigs, and another for those who sell them. There is a god of surgeons, a medicine god who is the patron of doctors and druggists, a god who cures eyes, a goddess who heals smallpox and measles, a goddess who helps at childbirth, and still others who are healers. The local deity called the T'u Di P'usah has many specializations. Often he is seen in shrines by the wayside, and there he protects travellers and is the local earth god of a small community, one of his duties being to help with the crops. He is sometimes a deity who protects only a home, a store, or a temple. There is a special t'u di who controls and protects the beams of bridges so they will not break, and sometimes there may be seen a t'u di who has charge of a toilet or privy. There are gods of thieves and of beggars.

We have referred to the fact that a human soul is believed to be able to wander away from the body, causing dreams during sleep, and causing death if the soul does not return. It is also believed that the image of the god is his body, and that his soul can and frequently does wander away. It is therefore customary for the worshipper, before beginning worship, to strike a bell or a drum, to make sure that the god is awake, present, and aware that the worship is being performed.

To the average worshipper in West China the image of the god is not merely a statue to remind one of the god himself. The image or the statue is the body of the god, but inside the image is the soul of the god himself, possessing marvellous intelligence and power, and able to see, hear, and help the worshipper.

There are a few gods who are thought not to be very moral. The gods of thieves are themselves experts at stealing. The chicken-footed god, and Wu-Er-E, who takes the soul of the dead person to hades for judgement, are opium smokers, and worshippers smear opium on their lips. If a person has boils on his legs, he believes that Wu-Er-E is peeved because he has been neglected, and that

during the person's sleep the god has caught the person's soul and spanked it. The sufferer therefore goes to the shrine of the god and worships, smearing some opium on the lips of the god with the belief that the boils will soon get well. Amitabha came to China as a god of infinite compassion, but he is a male, and it is difficult for a Chinese to think of a male as merciful and compassionate. There is a proverb which says, "Strict father, compassionate mother." (嚴父慈母). Amitbha is for many people, therefore, a fierce god with tusks who fights demons.

While the gods mentioned above would not be classed very high morally, the fact is that on the whole Chinese gods, as compared to those of India and Tibet, are very moral, and demand a high grade of moral conduct on the part of the people, punishing evil and rewarding good. In the past this has been one of the primary motives for good conduct among the Chinese people.

There are several Buddhist and Taoist trinities, in the very limited sense that the three gods are occasionally grouped together. But there is at least one Buddhist and one Taoist trinity in which the conception closely resembles the Christian doctrine of the Trinity. The Buddhist trinity is Guei E Fuh, Guei E Fah, and Guei E Shen. The Taoist trinity consists of T'ai Chin, U Chin, and Sang Chin. The Buddhist trinity is supposed to protect Buddhist law and principles, and the Taoist trinity is supposed to protect Taoist law and principles. In these trinities it is natural to suspect Christian influence, and to wonder where and when it was exercised. Was it through the Nestorians, or through the early Catholics? Or could it have been through modern Protestants?

Among foreigners there has been much difference of opinion as to whether ancestor worship is or is not idolatry. Even the Chinese do not agree on this question. When the writer first came to China, he easily accepted the opinion that all ancestor worship is idolatry. Later he made extensive enquiries among Chinese scholars, some of whom had a modern western education, while others stood high in the old Chinese culture. They all agreed that ancestor worship is not idolatry, and that the ceremonies commemorated the ancestors not as gods, but as revered human beings. After some enquiry, the writer thought that he was well informed, accepted this opinion as his own, and put it into print.

One day in 1929 the writer was walking with three Chinese friends. One was a highly honored Confucian scholar, a second was a graduate of a modern university, and the third lacked only two years of graduating from a university. When the conversation lagged, the writer asked the questions, "Is ancestor worship idolatry? Do Chinese worship their ancestors as gods, or simply commemorate them as beloved ancestors?" The writer was surprised by receiving two different answers. The Confucian scholar declared that ancestors are merely loved, honored, and revered as men, and the other two Chinese asserted that ancestor worship is idolatry, since most of the common people regarded and worshipped the ancestors as gods.

The writer has sometimes received the best and most dependable information, especially regarding the old customs generally called superstitions, from uneducated, unsophisticated Chinese. He therefore went to a Chinese friend whom he knew to be entirely innocent of anything modern or foreign in education or religion. He asked, "After death, do you regard your ancestors as gods, or as men?" He replied, "As gods. We common people have a proverb, 'Living they are men, after death they are gods.' (活的是人死了爲神)." After this the writer consulted a number of similar Chinese, and almost without exception received a similar answer.

The writer therefore feels safe in revising his former opinion, and stating the facts as about as follows. Among the more enlightened Chinese, whether they have the old classical Chinese culture or a modern education that has been influenced by occidental culture, ancestor worship is not idolatry, but merely an accepted means of commemorating and showing love and reverence for the departed ancestors. But among millions of the uneducated, unsophisticated common people ancestor worship is idolatry, for the departed ancestors are regarded and treated as gods.

The Chinese are changing more rapidly and more thoroughly than at any time during the past four thousand years of their history. Old customs are being discontinued, and implements used in religious ceremonies or in common everyday tasks for many centuries are being laid aside for others that are more modern. Within fifty years, or less, it may be impossible to study at first hand the old culture and customs of China, or to procure many of the articles that are now seen on every side. In the interest of preserving a full record of China's past culture, and her customs, there should be preserved in museums and in writing records of China's past culture that can be understood and appreciated by coming generations.

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In Remembrance

George Washington Marshall.

GEORGE Washington Marshall was born at Amesville, Ohio, August 20, 1865. He passed away at Canton on February 14, 1935. He graduated from Westminster College, Missouri, in 1892 and from McCormick Theological Seminary, Chicago, in 1895. On March 4, 1895 he was appointed a missionary of the Board of Foreign Missions of the Presbyterian Church of the U.S.A., arriving in China in the autumn of that year. On June 28, 1899, he was married to Miss Edmonia B. Sale. He resigned in 1916 on account of ill health. Somewhat later he undertook work under the Y.M.C.A. in the Philippine Islands. In 1921 he and Mrs. Marshall again became regular members of the South China Mission. Mr. Marshall laboured successively at all the stations of this mission. In the main his work was evangelistic. One of his distinguishing characteristics was his all-round practical efficiency. He was of a kindly disposition and an even temperament, genial and companionable;

able to cooperate with others in effective team-work, conscientiously faithful to every responsibility, with mind open to new ideas and constantly growing in practical and spiritual wisdom and power. He leaves behind him Mrs. Marshall, who is in China, and two sons and one daughter who are in the United States.

William Mawson

MR. and Mrs. Mawson arrived in Canton, November 1903. For twenty years they gave efficient and devoted service to the Church in China as members of the New Zealand Presbyterian Mission. The sad news has just been received of Mr. Mawson's passing on June 11 at the age of sixty years.

A trained teacher, a keen evangelist, a clear thinker and an all-round practical man, Mr. Mawson was the very type of missionary best fitted for the pioneering and constructive period of mission work. Through the troubled years of the Revolution and afterwards, one could always rely on his calm judicial attitude, sound advice and earnest cooperation. He will be best remembered by his colleagues, both Chinese and missionary, for his friendliness and helpfulness.

After leaving China for family reasons in 1923 he was engaged as missionary among the Chinese immigrants in New Zealand. Later he became Foreign Missions' Secretary of the Presbyterian Church there, his missionary experience making him an understanding and capable officer. He was still occupying this position when he died.

The sympathy of many friends in South China and elsewhere will go out to Mrs. Mawson and the five children in their heavy loss.

Geo. H McNeur.

Mrs. T. J. Fleming

IN June, 1934, Mrs. J. T. Fleming bid her friends in North Honan farewell when she, with her husband and family, went on furlough to Canada. On April 7, 1935, a cablegram was received, telling of her sudden death in Toronto as a result of pneumonia.

Mrs. Fleming joined the Honan Mission of the United Church of Canada in 1920, as Miss Ethel B. Craig. She quickly won the hearts of all. She was married to Rev. John T. Fleming in 1921. She continued to win for herself an ever-larger place in the esteem and affection of her Canadian and Chinese friends here. We keenly feel the great loss we have sustained, and deeply sympathize with the husband and three young sons who survive her.

Our Book Table

IN SEARCH OF OLD PEKING. *L. C. Arlington and William Lewisohn. Henri Vetch, The French Bookstore, Grand Hotel de Peking, Peking. Price in China \$12.50 silver.*

While this book (382 pages, 25 illustrations and 31 maps and plans) is evidently intended as a guide to those who wish to explore historic Peking, it

also provides much history and curious, and sometimes romantic, lore about its development, people, superstitions and the most prominent rulers resident therein. In this latter regard the "Old Buddha" appears more often than any other ruler which is due, probably, to the fact that her doings are more easily ascertainable than those of others. The main purpose of this volume is indicated in the nineteen tours outlined on the fly-leaf, which accord in general with the chapters (XXV) and which are, at the end of the volume, arranged in morning and evening tours to cover thirteen days.

This book is not written so much in the style of a continuous narrative such as Juliet Bredon's "Peking", but more in the form of carefully arranged notes dealing with the sites, scenes and history clustering around what one might see if the plan of the tours is followed. In effect, therefore, this volume is not quite so colorful as Miss Bredon's book. Yet it contains plenty of bits of historical color and many hints of tragic and intriguing events. That it has taken much time and research to prepare is self-evident. Both authors have had a long experience in China which they have obviously used to good advantage. Mr. Arlington arrived in China in 1879 and has published other books on things Chinese. Mr. Lewisohn is a British newspaper correspondent who has spent twenty-five years in China. The reviewer having been over much of the ground covered by them in this volume can appreciate the interest and value of the information thereon they have dug out and arranged around an explorative itinerary. Even though the book is not in continuous narrative style it is very interesting. To one who knows enough about the city to realize how little the average visitor, which might include the reviewer, really knows about the glamorous history of Peking, the information therein will serve as a good corrective for hasty judgements about its people and places.

Curious lore, as has been suggested, there is aplenty. To read this volume is to realize anew how much even the greatest rulers of China were influenced by geomancy and kindred old-world notions in the deeds they wrought. Peking, for instance, was laid out in the form of a man (*No Cha*) by Yung Lo who got the layout for a new capital from an eminent astrologer. Different parts of the city represent different parts of a body and its organs. To ponder this volume is to realize, also, how much the planting of temples all over the place was due to rulers and rich people desirous of laying up merit to atone for the ways in which they had acquired their wealth. Indeed one gathers that very little of what now makes Peiping a desirable sight-seeing city came out of the minds, hearts and pockets of the people. Though it embodies popular religious and superstitious notions it records mainly the might, glory, doings and dreams of the rulers or the privileged. The book begins with a brief account of the siege of 1900. But it goes back to the first record of Peking as that of the city of Chi given in 1121 B.C. to the descendants of the Emperor Yao by Wu Wang the founder of the Chou Dynasty.

Those who follow the tours as outlined must not expect the authors to tell them what feelings may sweep through them as they gaze on scenes, where, during many generations, the Chinese sought to express themselves in enduring monuments or stone records. The authors are describers of what is seen not what may be felt. Not the least useful feature of the book is the lists of restaurants, theaters, and the brief explanations of certain features of the Chinese drama. After reading these latter notes carefully a westerner may watch a Chinese drama and at least know which is the villain or hero and what some of the gestures and props signify. This volume should enable those desirous of so doing to make a planned and profitable exploration of Peking.

There is one curious mistake (page 70). "Chung Shan, is that (name) adopted by Sun Yat-sen who married a Japanese lady of that name when he was in exile in Japan." While in Japan Sun Yat-sen adopted the Japanese name Nakayama the Chinese characters for which are Chung Shan (中山). While in Japan, too, he met his second wife. It would be interesting, however, to know where these authors got the idea that she was Japanese. Interestingly enough the authors have the correct Chinese characters in the index.

Two valuable uses of this volume are, therefore, apparent. First, one who has wandered around Peking may enjoy the additional historical light it throws thereon. Second, those visiting this historic city for the first time may do so under its enlightening guidance. It might be well sometimes to allow more time to a tour than the authors suggest. But that depends on whether the sightseer has feeling or not. F.R.

MICIUS, A BRIEF OUTLINE OF HIS LIFE AND IDEAS. *Sverre Holth, B.D. The Commercial Press, Ltd., Shanghai. 73 pp. \$1.00 Silver.*

In allowing his private papers on the life and teaching of Micius to be published, Mr. Holth has not only made available a valuable contribution to the knowledge of the ancient literature and philosophy of China but has also furnished an incentive to other young western students to acquaint themselves with Chinese writers and philosophers about whom still far too little is known.

The study does three things. It outlines the background which explains Micius and the causes of his revolt against the prevailing distortions of Confucianism and the callous indulgences of its followers. It interprets the main emphasis of the teaching of Micius and gives a picture of the high ideals of this revolutionary thinker in sharp contrast to the dark background against which he struggled. It shows the result of this struggle for social justice and the establishment of a new order in the rugged character of its exponent.

The short chapter on "Salient Points of Teaching" is particularly applicable in China's present state. "Princes should cease their selfish striving for personal aggrandizement and lead their people in the path of self-sacrificing love." "There must be a return to simplicity of life and frugality in expenditure. Chivalry should be extolled over against the rampant spirit of plundering."

The latter part of the book is taken up with discussion as to the Mohist teachings on altruism, religion, utilitarianism and government and strikes a note so modern and vital that Micius can only be considered as a sage far ahead of his time. One experiences little surprise after reading his teachings that the Chinese are turning to him as a present-day prophet and a source of help for their immediate and pressing problems.

Mr. Holth's brochure should be an inspiration to young missionaries, and others interested in Chinese philosophy, to pursue similar lines of study and, as he has generously done, share the results of their research with others. M.C.

THE GREAT WALL CRUMBLES. *Grover Clark. MacMillan Co., New York. pp. 406. U.S. Currency \$3.50. 1935.*

This is an interesting book on modern China and its historic background written in a delightful style. In broad outline, it takes in the whole sweep of Chinese history from Pan Ku and the mythical emperors to General Chiang Kai-shek and his now successfully concluded anti-communist campaign in Kiangsi. It touches upon the different phases of Chinese national life and culture—religions, government, diplomacy, etc.—in their historic sequence. While the author narrates the events, he also interprets and philosophizes, digressing this way and that into relevant material for added light; so that, as a result, the book supplies delightful and colorful reading much after the manner of Chinese historical novels.

As the title suggests the main portion of the book deals with China's modern international relations, which are succinctly summarized into five periods. First period, (1516-1842) "one of slow advance"; second period (1842-1860) "one of swift penetration"; third period (1860-1901) "territorial and political expansion"; fourth period (1901-1922) "economic expansion" ending with the Washington Conference; fifth period (1922-) "one of progressive withdrawal" on the part of western powers.

While during the last thirty years, in the face of China's growing nationalism, the western powers have been gradually receding from their dominant positions, "another menace to China's independence has arisen in the Far East", Mr. Clark writes, (p. 368), namely, Japan's ambition for "complete mastery of Asia." In dealing with his subject, Mr. Clark has the advantage of having been for a number of years engaged in journalistic work in China's former political centre, Peking. He is a keen observer of tendencies and personalities. The book is intended for the general reader and will help him to understand contemporary problems and developments in the Far East. Y.Y.T.

MUST WE FIGHT IN ASIA? Nathaniel Peffer. *Harpers and Brothers, New York and London.* U.S. Currency \$2.50.

The author does not necessarily conclude that the United States *must* fight in Asia but he frankly outlines the "drift" in that direction which he fears may logically end in that catastrophe. This drift is more than political. "It derives from the evolution of industrial civilization;" and competitive imperialism is its keynote. The United States is vitally concerned because the eyes of its industrial interests are on China as a *future* market. Efforts to ensure itself a share in this market makes it almost impossible for the United States to keep out of the struggle which might begin either between Russia and Japan or the United States and Japan. China, he thinks, is more or less helpless, though one feels that while recognizing China's present military helplessness more emphasis might have been laid on her growing attempts to rebuild her life; and the book is a little behind the times when commenting on China's present status as to internal political unity.

Interestingly enough Mr. Peffer becomes somewhat idealistic when, in the last chapter, he answers briefly the question. "Can we Prevent a Far Eastern War?" The main motive of this competitive imperialism, he notes, is the desire for markets for surplus capital and goods. The alternative, then, to a conflict to capture China to this end is for each nation to "consume the product of (its) industrial mechanism at home." This necessitates a "redistribution of wealth which will give the masses sufficient income to buy what is produced" in their home lands. That would, we presume, not only lessen the amount of surplus goods but would lessen the capital held by the few and so weaken the desire to capture territories for their own enrichment. This is, of course, socialistic idealism. We agree that only in some such way will the motive to aggressive imperialism be scotched.

The author seems to be impartial when it comes to the interests and needs of the peoples heading towards the war he discusses. Strangely enough he thinks that when the United States has won her conflict she would, in some form, retain what Japan now has north of China. That would certainly be a betrayal of America's long-boasted friendship for China. One does not see any necessity for such vicarious grabbing in any event. There are other similar forward gropings with which readers will disagree. But who could write a book on this topic without starting violent and divergent repercussions in the minds of its readers? In spite of these the book will help clarify the forces and motives that make up the drift to what would be a disastrous event no matter how it starts or ends. F.R.

CHALLENGE: BEHIND THE FACE OF JAPAN. Upton Close. *Farrar & Rinehart, New York, 1934.* pp. 409. U.S. Currency \$3.00.

To many readers this book will furnish surprises and unexpected revelations of a Japan which some of us thought we knew well. We have read about Japanese cherry blossoms and geisha girls, naval ratios and rayon products; and some of us have had painful reminders of Japan's sword-rattling proclivities. Mr. Close takes us back stage, where people take off their masks, and gives us intimate glimpses of the forces and personalities that control the politics

and shape the policies of modern Japan. He writes, "I wish to make these people and their motives and ambitions as real to you as they are to me." This he has well done and in a rather daring way, for what people would not speak about in Japan, except in a low breath, he talks of openly. For instance, the chapter on Toyama, the head of the dreaded Black Dragon Society at whose doorstep have been laid the political assassinations that have been rather common of late in Japan, is entitled "Patriotic Supergangster".

In this connection the author reports the amazing tale that when General Chiang Kai-shek retired from the Nanking Government in 1927 and returned to live as a private citizen in his native Chekiang (Mr. Close says Fukien), he secretly made a trip to Yokohama to see Toyama and came back, with his blessing, to resume his dominant position in Nanking. Mr. Close reminds us that Dr. Sun Yat-sen also sought and secured the help of Toyama in the early days of his revolutionary activities.

The book is written in a journalistic style, full of flashing word pictures and dashing expressions; but it is not sensational, and gives a calm presentation of hard facts and realities regarding a nation that figures very much in the Far Eastern political situation. The writer, out of his intimate knowledge of that land and its people does much to enlighten us on the intricacies and idiosyncracies of Japan's national psychology and those moving spirits which make her a dreaded rival in international trade and politics. Concerning Japan's dominant motivation, Mr. Close writes: "Nippon is, she believes, saving the world, both eastern and western. When Nippon believes a thing she believes it hard. Like Judah of old she bears a heaven-dictated commission, making her people, in the Old Testament phrase, a "peculiar people" and requiring of them readiness to make the utmost sacrifice, but promising them a final triumph as certain as heaven's control of earthly affairs." (p. 10)

The book is proscribed by the Japanese government and its importation into Japan prohibited. Y.Y.T.

CHRISTIANITY TESTED. *Oscar M. Buck. Abingdon Press, 1934. pp. 257. U.S. Currency \$2.00.*

This is a simulating treatment of modern missions. The author views the future of Christianity in the light of what Christian missions have or have not accomplished in Asia. He believes that it is in Asia that "Christianity must prove its universality or sink into regionality." In other words the missionary enterprise is not merely a project of the Christian Church but the very testing of the Christian religion itself.

Born of missionary parentage and in his youth educated in India, which country he has revisited on several occasions, and for a number of years Professor of Missions and Comparative Religion at Drew Theological Seminary, Dr. Buck writes with a rich background of personal knowledge and observation of mission fields.

Dr. Buck thinks that in view of the large outlay of missionary resources and elaborate machinery of missionary propaganda Christianity "is making far too slow progress in Asia." The cause for this, he finds in certain psychological barriers, particularly in the manner of approach to the non-Christian and in the presentation of what is unique in Christianity. Instead of clothing the Christian message in the thought patterns of Asian peoples, there has been too much pre-occupation with the theological terminology of western churches. There can be no message of greater appeal to the oriental peoples, in his opinion, than Christ's faith in the Great Father-God and the way of life based upon such faith. He concludes that "the task of Christianity and Christians—and particularly of Christianity in Asia to-day—is to reproduce Christ-like living based upon the fundamental certainty of a Christ-like God."

With penetrating insight and broad sympathy Dr. Buck analyzes the missionary situation in Asia. On the part of western Christians, he pleads for a

fuller understanding of the cultural and intellectual background of Orientals and the forces which are remoulding life in mission lands. Considering it more important than missionary giving, he asks for a sense of "responsibility of living the peculiarly Christian way of life for the sake of the mission in Asia." Y.Y.T.

CHRIST'S ALTERNATIVE TO COMMUNISM, *E. Stanley Jones*, Abingdon Press, New York, 302 pp., U.S. Currency \$2.00.

A new book by Stanley Jones is always an event for the multitudes who have been awakened to a new enjoyment of dynamic religion through his world-wide preaching missions. This book is another glowing testimony to the power of Christ, and adds to his previous volumes a thrilling statement of the Gospel's social implications. It is based on the author's wide contacts with the issues raised for Christianity by the accomplishments and the irreligious nature of communism.

This apostle of the vital Gospel has repeatedly referred to Toyohiko Kagawa as the personality of our generation in whom the personal and social aspects of Christ's program are most perfectly combined. His present book is an eloquent testimony to the influence of the Japanese Christian, and at least on the theoretical side brings Dr. Jones into much closer approximation to the balanced Christian outlook of Dr. Kagawa. We should now expect him to devote some of his energy to the founding of cooperative societies. Like Kagawa, too, the author has turned to the fourth chapter of Luke, and in the exposition of the prophecy of Isaiah beginning, "The Spirit of the Lord is upon me," made by our Lord in the Nazareth synagogue, he finds the meaning of the Gospel for this moment of the world's hesitation between Marx and Christ.

The exposition of the passage is fascinating, and done in the inimitable style of the previous Jones' books. It serves to focus attention on what Dr. Jones believes are the issues at stake "between atheistic communism and the Kingdom of God." In Christ's Gospel he finds economic deliverance for the poor; social and political reconstruction for the underprivileged; healing for the physically unfit; and moral and spiritual health for all-mankind. Here, too, he discovers the proclamation of the beginning of a new and Christian order of life on a world-scale; the necessary dynamic in Christ for its organization and maintenance; its universal dimensions without limitation of race or class or even of religion; the certainty of its triumph over the resistance and hatred of the present privileged classes; and the practical steps which should be taken now to bring this order to realization in our world.

The author's visit to Russia, supplemented by a wide study of communism, has made this book a tract for the times. Dr. Jones is an advocate for a Christian program in opposition to, or as an alternative to, the communist program, and he reiterates the things in the Soviet system which he is sure Christ would disapprove. He is fair-minded, however, and also sets forth the things in that system which he believes would secure Christ's approval. These criticisms are not set down as an analysis of the Russian system, which would be presumptuous for Dr. Jones. He merely chooses them to focus attention on the points at which he is convinced an issue is being joined between the Soviet system and the Kingdom of God.

Many readers will be distressed because the practical proposals of this volume go so far beyond the comfortable Gospel of personal salvation with which they have associated the name of the author. He gives nine points: personal dedication to the new Christian world order; group study of its meaning and method of realization; recognition of its area as being wider than that of the Church; the establishment of cooperative organizations; a widespread teaching propaganda for this new order; the union of all Christian forces, in an "internationale" on the basis of this common task; the necessity for making this Christian thrust effective through the capture of the political machinery of the State; and the acquisition by all Christians of the resources of God's Spirit for this task. On the other hand, many will scorn these proposals as highly visionary.

This review, printed in China, must take notice of the inadequacy of the treatment of communism in this country. Dr. Jones fails to make certain necessary distinctions: (1) between the idealistic communism of the intellectuals whom he interviewed, and the terrible brutalities, and gross injustices of the real communists who have attempted to set up Soviet States in Kiangsi, Fukien, etc; and (2) between the vast constructive accomplishments of Soviet Russia, and the disastrous failure of the program in China to pass beyond its initial destructive phase. Circumstances made it impossible for him to make first hand contacts with these communist experiments in China, but the facts are available to those who seek for them.

There may be a question of wisdom in placing Christianity, a religion, in direct opposition to communism, a socio-economic and political system. There may be criticism of the adequacy of the next steps proposed by this volume as leading toward the new world order. There can be no well-founded argument against his presentation of the Person of Christ and of the Program of His Kingdom as the world's greatest need. Under the guidance of God's Spirit this volume may be the inspiration for some new forward thrust of the Christian way of life. The evangelist has blown a mighty challenge on his trumpet; it is now the responsibility of other technicians, Christian statesmen, Christian sociologists, Christian economists, and Christians everywhere to follow where the challenge leads. Paul G. Hayes.

INDIAN NATIONALISM AND THE CHRISTIAN COLLEGES. *Paul J. Braisted. Association Press, 347 Madison Avenue, New York. U.S. Currency \$2.00.*

The author of this volume was formerly Director of Religious Work in Judson College, Rangoon, Burma. In this study he aims to analyse the effect of Indian nationalism upon the Christian colleges, the conflicts resulting therefrom, and finally suggests steps towards resolving the conflicts. Since India is still under an alien government, Indian nationalism is largely a matter of surging desires, rather than, as in China, an expression of new desires through political organization. That is one point of difference between the situation of Christian higher education in India and China. Another difference is that China has no communal problem such as troubles India and complicates the problem of working out the Christian purpose. Apart from these special problems the issues discussed in this study seem quite familiar to one acquainted with the problem of Christian education in China. Christian educators in China will, therefore, find much helpful suggestiveness in it. The need of a closer relationship to Indian life—rural needs being given the primacy—is emphasized. It is recognized, also, that Indian control of the colleges must go forward. This would simplify somewhat the place of the missionary in them. Among other things the colleges must make their specific objectives known in dynamic terms. Research into environmental and educational problems must go forward. Effort must be made to include sociology, art, religion and the vernaculars within the university system. Some advance has been made at this point in China because the university system is decided by the Chinese Government. Finally it is urged that one or more of the colleges "can definitely break with the present system and start out to build a new type of Christian college suited to Indian needs."

CHRIST AND TOWER HILL. *Donald Soper. Hodder & Stoughton, London. (paper) pgs 126. 1934. 1/.*

A thrilling story of seven years of open-air proclamation of the Gospel on Tower Hill Square, London. Mr. Soper, a Cambridge University man and Methodist minister gives the story of this open-air ministry, tells of the friends made even among Communists and others who heckled him, intimates his ideas of the matter and method which is required to meet such a situation as he faces every Wednesday noon, and in conclusion reconstructs for the reader a typical meeting with its questions and answers. G.P.

THEIR RELIGION. A. J. Russell. Hodder & Stoughton, London. pgs 352. 1934. 5/.

Brief biographical studies of Lincoln, Burns, Foch, Gladstone, Napoleon, Disraeli, Nelson, Dickens, Washington, Livingstone, Cromwell, Darwin, Shakespeare, by the author of "For Sinners Only", written to show how this greatly varying group of men responded to the deep religious problems of life. Their religion was certainly no common faith or experience, and their religious experience will differ decidedly in many instances from the reader's own experience or thought about religion. But there is considerable interest to be found in seeing how the other man has reacted toward life; nay more than interest, real spiritual and moral profit. The book concludes with a brief chapter on Jesus of Nazareth. G.P.

THE BIBLE AND MODERN MAN. October Number of THE MODERN CHURCHMAN a magazine published by Basil Blackwell, 49 Broad Street, Oxford. 3/6 per issue, Annual subscription 10/6.

This is the report of papers read at the Twenty-First Conference of Modern Churchmen at Birmingham, September 1934. Among the papers are—"The Use and Misuse of the Bible" by Dean Inge; "The Old Testament and the Modern Man" by Bishop Barnes; "Varieties of Biblical Interpretation" by Dr. Binns; "Myth and Miracle in the Bible" by the Dean of St. John's College, Cambridge; "Inspiration and Prophecy" by Prof. C. E. Raven; "Modern Criticism and the Gospels" by Canon Streeter. Those who respond favorably to the dictum of Erasmus printed upon the cover of the magazine: "By identifying the new learning with heresy you make orthodoxy synonymous with ignorance" will value these papers highly. Those to whom such words are a red flag of danger, will just as certainly not put such a value upon them. But the writers are not, as some will accuse them, trying to undermine the Scriptures; they are men of Christian faith who are trying to meet the situation of a declining confidence in the authority of the Bible among the people, educated and uneducated alike. Their own words are: "As Englishmen, we are concerned with the moral and spiritual needs of the English people. The English Church and the English Bible have been their moral and spiritual guides since the Reformation. Both Bible and Church have lost much of their ancient beneficent influence for multitudes of our fellow-countrymen"—How can this influence be restored?—is the question they seek to answer. G.P.

GOLD MOUNTAIN. Philip E. Payne. Friendship Press, 150 Fifth Ave, N. Y. Cloth \$1 G., paper 60 cents U. S. Currency. Pages 150, 1934.

Stories of Christian missions among the Chinese, Japanese, Koreans and Philipinos, in the West Coast region of the U.S.A. by the superintendent of Oriental Missions for the Presbyterian Church. G.P.

LIFE AND SOUL. Max Loewenthal. George Allen and Unwin, Ltd., London. Pages 286, 1934. 8/6.

The sub-title of this book is "Outlines of a Future Theoretical Physiology and of a Critical Philosophy." The first half of the book is a technical scientific discussion of the structure of living matter in the light of the latest physical and chemical theories. The second half is an essay in interpretation of the psychical life of man, the inner world of the soul, growing out of the scientific discussion which precedes. This book is evidence that the old mechanistic and materialistic conception of life is in a precarious position even with scientists. G.P.

ESSENTIALS IN THE DEVELOPMENT OF RELIGION. J. E. Turner. George Allen and Unwin, London. Pages 304. 1934. 12/6.

Dr. Turner who is on the Philosophical Faculty of the University of Liverpool is the author of a series of books in the field of the philosophy of religion. According to the *Saturday Review* he "has won the reputation of being one of the ablest apologists for theism at present writing in England." Some of the subjects covered in this present volume are—What is Religion? Everyman and His Universe, Experience as Sensuous and Supersensuous, Man's Experience as Psychological and Moral, The Criteria of the Good, Immortality, Knowledge and Faith, Divine Personality, The Universe—Alien, Indifferent or Friendly? Dr. Turner writes as a modern minded Christian thinker and his work is very satisfying to those who seek a modern apologetic for the Christian faith. G.P.

FRIENDS OF GOD. *Anna Groh Seesholtz. Columbia University Press, N. Y. Pages 247. 1934. \$2.50 U.S. Currency.*

An historical study of the "Practical Mystics of the Fourteenth Century". Eckhart, Tauler, Suso, Ruysbroek, etc. G.P.

FROM CHRISTIANITY TO SPIRITUALISM. *C. T. Campion. George Allen and Unwin, London. pgs 147. 4/6.*

Mr. Campion is the English translator of Albert Schweitzer's books. He says that he has made the journey from Christianity to Spiritualism via "Schweitzerism". One wonders whether Dr. Schweitzer would willingly bear responsibility for this pilgrimage. A better title for this book would be "From High Church Nicenism to Spiritualism"—for Mr. Campion's transition involves by his own confession primarily a rejection of the Nicene Creed and the High Church Anglican position. He considers his journey an ascent. From his standpoint, perhaps it is, but if Christianity is defined in terms other than his own, he appears to be travelling in another direction, from pathos to bathos, from the revelation of Jesus to the revelation of the Fox Sisters and Stainton Moses! G.P.

IS WAR OBSOLETE? *Charles E. Raven. George Allen and Unwin, London. pgs 186. 4/6*

This is the Halley Stewart Lecture for 1934. The sub-title is, "A study of the conflicting claims of religion and citizenship." Dr. Raven covers a wider field than the specific question of war, relating that matter to the broader problem of Christian ethics in general. In his chapter on "Conflicting Loyalties" he deals with the problem—How can one seek *first* the kingdom in an unchristian social order? Here he starts from a man's question: "I am in business. . . . If I ran it on the lines of the Kingdom of God, if I gave up the tricks of the trade, if I told the naked truth, I'd be broke in six months. I've got a wife and girls dependent on me. What am I to do?" The following chapter deals with the problem of guidance with a critical squint in Dr. Buchman's direction. In the "Christian and the State" and the "Christian and Force," he comes to grips with his central problem. Here he does not make the mistake of over-simplifying his problem in order to get a final answer. Dr. Raven was in the war (he describes some of his war experiences) and he believes that war is obsolete, but he does not take the Tolstoyan position in relation to the use of force. However, "the Christian must challenge every use of force with the question—Is this love's best way? So challenged, it seems to me at least clear that war can be isolated from all other lines of action and condemned as violating the fundamental principles of Christ's religion." Dr. Raven comes close to inconsistency in his argument when he refers to those regions under the tutelage of Great Britain, as "the lesser breeds without the law." It is hard for Europeans who have had no experience abroad to avoid this prejudice. But the book as a whole is a useful discussion from the definitely Christian point of view. G.P.

THE VISION OF GOD. *Kenneth E. Kirk, Longmans, Green & Co., London. pgs 207. 7/6.*

This is an abridged edition of a work which was first published in 1928 as one of the Bampton Lectures. The theme is Worship, not as a "pleasant recreation for pious souls" but as the way to the achievement of the *summum bonum*, the way from self-centeredness to true disinterestedness.

THE WAY AND ITS POWER. *Arthur Waley. George Allen & Unwin, London. pgs 262. 7/6.*

Mr. Waley, who is well-known as a translator of Japanese and Chinese literature, gives us in this volume a translation of the *Tao Te Ching*. Although there are other translations, Mr. Waley thinks that there are none which can be called historical translations, i.e. translations which attempt to present the writing to the reader of today in such a form as to represent the meaning which the book originally had for its first readers. The other translations, so he claims, aim at presenting the book in the meaning which it has to Chinese readers of today. In an introduction, which occupies half of the book, he sets the *Tao Te Ching* in its historical background and discusses its place in Chinese thought.

I BELIEVE. *John Foster. Epworth Press, 25-35 City Road, London, E.C.1. 3/6 net.*

In six chapters a missionary tutor in Church History and the History of Religion, Union Theological College, Canton, tells his beliefs. He told them originally to a missionary conference on Kuliang. Five chapters deal with the different aspects of the creedal phrase "I believe in God—the Father—Almighty—and in Jesus Christ, His only Son, our Lord." In chapter five "Some Christian Beliefs (are) Restated." Chapter six treats of "The Sacramental Life." In simple style and with a very restrained modern approach the author outlines his theistic evangelical beliefs. Interest in and appreciation of China's great leaders and thinkings are interspersed and their inadequacy frankly admitted. Some old concepts, like hell, are reviewed and reclothed somewhat. Some popular criticisms of Christianity are considered and answered. It is a good book for those who desire to know what evangelical missionaries try to do with their beliefs in the light of modern ideas.

THE VOW. *Shunyo Yanagawa. Translated from the Japanese by Dr. T. Kihara. Bruce Humphries, 306 Stuart St., Boston, Mass., U.S.A. U.S. Currency \$2.50.*

This is one of modern Japan's "best sellers". Life as it is lived under the new conditions in a group of family relationships is its theme. One wonders, however, whether the translator has not used the terms "chairs" and "banging doors" somewhat too freely. Apart from such small points it is Japanese life that is presented, though perhaps for westerners the repetition of the formal courtesies of the Japanese may cause them to skip in places. The vow concerned does not appear till near the end of the book. The young wife of an adopted son, disliked by his "mother" and her family and the object of intrigue by the daughter of a grafting senator, finally says that if she gets ill again—she has had a bout with tuberculous—she will voluntarily disappear. She mistakes the symptoms of paternity for a return of her illness and does temporarily disappear. Before this there is a long story of the jealousy of the mother, the intrigues of the senator's daughter who wants a divorce so that she may take the young wife's place, and the schemings of an uncle who would like to substitute one of his sons for the adopted son. Little jets of human emotion appear here and there. The book is, however, plainly built around the principle of filial piety and shows the conflict that a modern Japanese might have to go through in order to be faithful to a young and really loved wife. Much bitterness is eaten. The grafting senator and the scheming uncle get badly left finally. Modern

conjugal faithfulness wins out over a strained enforcement of filial piety. Though moving slowly at times this novel is interesting as a product of modern Japan and as an insight into Japanese life. The character of the suffering young wife is winning and winsome. Her young maid is charmingly loyal. The hero tried to be logical and found it hard to be heroic, though he won out in the end. The other characters are far from attractive, which is what the author evidently intended. F.R.

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Correspondence

Bible Stories For Children

To the Editor,

The Chinese Recorder

DEAR SIR:—Because I have asked several friends and have failed to elicit the desired information, I am writing to see if the *Recorder*, through its correspondents, can help me.

I am looking for a book like Foster's "Story of the Bible," on which so many of a previous generation grew up. Only, I need a *Chinese* copy, in clear, large characters and suitable for a boy of ten or eleven. For those who may not have had the joy of poring over Foster in their childhood, let me say that it is a fairly complete story of the entire Bible, and in the words of the Bible; a few incidents which were omitted were of the type that fathers in the old days were apt to skip over at family prayers, when reading the Bible through,—as being a bit "too old" for the children. But it was a much more complete story of the Bible, and had less private interpretation in it, than the other books I have seen which also claim to be stories of the Bible but which are worded by modern authors.

It seems to me unbelievable that no such book has been prepared for the use of the children in China. But so my friends assure me,—unless there may be some in places where they use local dialects and not Mandarin. What are the children of our Christians to read on Sundays? I remember the small boys and girls, too, who used to spend very happy hours, absorbed in reading to themselves from this English book. I think our own family wore out two copies!

It is true that one can get stories of the life of Christ, well printed and beautifully illustrated. One such book adds several stories from the Old Testament, as being ones which the mother of Jesus must have told Him. Only,—think of skipping from Moses in the bullrushes to David and Goliath! And jumping to Moses from Joseph down in Egypt, a *slavel* I'm not blaming the authors of this book; only, Why do we not find a splendid, big book, with *all* of *each* story in it,—just such as we used to love in our own childhood?

There are magazines for children, —charming ones, with scripture stories in them. (Also, delightful fairy tales beside them!) But there is a little lad waiting for me to get back from my summer vacation; and he will be ready for a new book. He has read two of the books on the life of Christ, including the one that has the stories told to the little Jesus. I gave him a small book I got from the Salvation Army, telling the full story of Samuel and of David, and his eyes shone when I told him that it would tell him a lot more about the David who fought Goliath. (The print, alas! is poor.) His home is non-Christian and the whole Bible is a pretty solid meal for a small boy who has no home help in reading it. It seems to me there *must* be, somewhere, if I only knew where to buy it, a clearly printed copy of the whole "Story of the Bible." For so many decades, people have been working on hymns and books and stories for children. Surely, this one great Book has not been left out of their wee library?

Hoping to hear that I have been misinformed, and that good copies of

the book I wish for are easily available, I remain,

Sincerely yours,
Jeannette Fitch Kepler.
(Mrs. A. R. Kepler)

Itlis Huk,
Tsingtao.

Education of Women in China

To the Editor,

The Chinese Recorder

DEAR SIR:—I was surprised to find the article by Miss Horning in the *Recorder* for June, 1935. The *Recorder* for 1880 (pages 50-53) had a similar contribution from S. Wells Williams in his article entitled

"Education of Woman in China".*

You will find many other translations mentioned in the monograph entitled "Pan Chao, the Foremost Woman Scholar of China" by Miss Nancy Lee Swann, Ph.D. (page 55, note 41). If your readers are interested in this subject they should by all means consult Dr. Swann's book.

Yours sincerely,
L. Carrington Goodrich.

*This is only a reference and brief summary of the same material. Not being a complete translation of the text it can hardly be judged a "similar contribution."—*Editor*.

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The Present Situation

SPIRITUAL UPLIFT IN AMOY

As time goes on we are better able to appraise the value of the wave of spiritual quickening that has come to the Amoy Church. It becomes increasingly evident that a very real experience of God, and a new joy has come into the lives of many all over this field. The revival has been chiefly among Christians, those who had some knowledge, those brought up in Christian homes, many who had left the church, back-sliders and those who had never understood the genius of Christianity. The immediate instrument in bringing this accession of new life has been the visits of Dr. John Sung. That he has made a sacrifice for Christ, that he is Chinese and not foreign, that he is so young, has courage and force of character, boundless energy and a tireless voice, these are the qualities that have made such a deep impression on the Chinese.

As an evangelist and a man Dr. Sung has limitations which the more discerning earnestly pray may be eliminated, so that his influence may be even greater and deeper. He is autocratic, unwilling to take advice, and not altogether free from spiritual pride. He forgets that he does not possess the authority of Him who said, "Woe unto you . . . hypocrites!", or even of the great Preacher who said, "Ye generation of vipers!" In his denunciation of various classes he is too general, and allows no room for a mixture of good and bad. In gathering up the tares he is in danger of rooting up the wheat. This lack of a sense of proportion has led to pungent criticisms in the public press. Not only do such institutions as the theatre and the picture-house, and such habits as smoking, drinking, and dancing, come in for sweeping denunciation; but even such Christian organizations as the Y.M.C.A., Oxford groups, institutions for social welfare, and the New Life Movement, are condemned as false and ineffective. He shows a strong anti-foreign missionary bias, and declares that 85% of the missionaries might profitably be sent home! (We are not sure yet who of us ought to book our passages!) Notwithstanding his scientific training he is a fundamentalist of the narrowest type, offers the most grotesque and absurd exegesis of some Scripture passages, and finds only two theological colleges in all China that he can recommend. His general attitude sometimes reminds one of the old story of "Sandy and myself! and I'm nae very sure about Sandy!" Another feature which has led to wide criticism is his reception of money gifts at a Thanksgiving service for which no account is rendered.

Notwithstanding these limitations, Dr. Sung has been used of God. The spiritual life of the Amoy church has undoubtedly been lifted on to a higher plane. On his first visit he conducted missions in the three cities of Amoy, Chuanchow, and Chiangchow. The news spread far and wide, and when he came a second time, every church throughout the whole region (probably not less than one hundred) sent its quota of eager and expectant delegates to see and hear. It was like the old Chinese custom of sending delegates up from the village shrines to bring sacred fire from a famous temple. Dr. Sung laid special emphasis on the formation of evangelistic bands, and the bringing of the Gospel to others. One pastor said revival meetings had never appealed to him before, but this revival he believed in because it was making people think of others. The results have been the same all over the field. Common-place people have had their commonplace lives transfigured, and many have had a new vision. Here in Changpu we have several cases of radical change. Preaching bands have been formed and the church is crowded out. Two forenoon services, one for the young people, now have to be held instead of one. There is a general atmosphere of joy and activity, and, as in other places, it has been preeminently a young people's movement.

The healing mission is, perhaps, the most difficult part of Dr. Sung's work to evaluate. He himself feels that he is called to heal the sick, and a special service at each mission is held for this purpose. Hundreds came to be cured but the actual results are obscured in a hazy atmosphere of vague reports and rumours. We have one case here of a woman, who was suffering from deep depression that was undermining her general health. She declares that the effectual fervent prayer of Dr. Sung has completely restored her health. There have also undoubtedly been other similar cases. On the other hand there have been many cases of bitter disappointment. It is reported that in urging a short-sighted girl to "believe" Dr. Sung removed her glasses and threw them out at the window. She had, at great expense, to go to Hongkong to have them renewed. A little blind boy was urged to believe. "Say that you see" said Sung "and you will see!" The little fellow did so in simple faith and the rumour flashed out that a blind boy had received his sight. But he was afterwards cast down into the depths of despair. There are few, I suppose, who do not believe in the intervention of God where all human aid has failed. But there are some who feel it would have been better if deeper faith and absolute trust in the will of a loving Heavenly Father had been stressed, instead of being told that if God doesn't answer our prayers, and do what we ask Him to do, then there is something wrong with our faith. Hope Moncrieff.

THE PREMIER OF CHINA ADDRESSES Y.M.C.A. CONFERENCE.

On May 31-June 7 there was held in Nanking the Seventh Employed Officers' Conference of China. About one-third (105) of the employed China staff were in attendance. Premier Wang Ching-wei addressed the conference.

"In opening his spirited address, an hour in length, Premier Wang Ching-wei spoke of the many difficulties which the Y.M.C.A. has surmounted during the past fifty years in achieving its present position of strength and influence in the life of the nation. 'In past years many of our people have been without an intimate knowledge of the Y.M.C.A., doubtful of its true purposes and indifferent toward its work. At one time I myself was in this position.' Thus Mr. Wang called attention to a period in which he was openly and actively allied with the anti-Christian forces in the country.

"Mr. Wang attributed the success of the Y.M.C.A. to its splendid organization and to its practical methods of work. 'However high the purpose of an institution' he said, 'its effectiveness depends upon good organization.'

"It was gratifying to hear the speaker pay a tribute to the Y.M.C.A. as a Christian organization. 'Let us look for a moment,' he said, 'at the different religions at work in our country. Confucianism teaches magnanimity and benevolence, Buddhism mercifulness and Christianity love. These aims are all good and, at root, the same. In China we have stressed benevolence, whereas

Christianity emphasizes also liberty and equality. This is a fact known to all. In promoting benevolence, however, it is not enough to have high purpose alone. It is necessary also to find suitable methods of putting the same into practice. During the past few thousand years benevolence has been much talked about in China, but one sees all too few acts of benevolence actually practiced in society. Why is this? Is it not because we fail to devise satisfactory methods for carrying out our lofty purposes? The strong point of Christianity lies in the fact that it implements its high ideals by appropriate methods. Theory alone is useless until it finds means of translating itself through well-conceived methods into actual practice.'

"Especially significant in this day of dictatorship was Mr. Wang's declaration of his conviction concerning the limitations of government action in the realm of morals, religious belief, social customs and personal habits. While under a regime of governmental coercion, apparent success may be more quickly and easily attained, he voiced his doubt as to whether people governed in this way will be satisfied or whether a government so conducted can long endure. The Government, he declared, must be supplemented by organizations like the Y.M.C.A. in which the people voluntarily assume responsibility for personal discipline and for cooperative efforts looking toward social reconstruction and national regeneration.

"The speaker made special reference to the increasing numbers of men and women of modern education, of whom perhaps 100,000 (including 70,000 in Japan) have studied abroad, and an additional million have graduated from colleges and middle schools in China. Many of these young men and women on leaving school and college leave their newly acquired ideals and habits behind them and lapse back into the ways of their unregenerated environment. One of the most important uses of the Y.M.C.A. is, he thought, in furnishing an organization in which men of this sort in association with each other might maintain their ideals and translate them into action." *Fellowship Notes*, July 15, 1935.

COLPORTEURS' TRAINING INSTITUTE

Surveys and questionnaires sometimes bring results. Sometime ago the Bible Societies' Advisory Council undertook to get field experience and advice on the matter of methods of colporteur work. Returns came in from nearly every province. There was much variety in the replies. Some wished distribution to be done by voluntary workers, some by colporteurs paid by the churches, others by the employees of the Bible societies. Some objected to paying anything for their books; others regarded the free distribution of books as positively demoralizing. On one point there was general agreement—that colporteurs need more careful supervision and more thorough training. Toward this end a Colporteurs' Training Institute was held at Wuchang, July 5-14, 1935.

The preliminary arrangements were in the hands of Mr. Rao Chih-an and Dr. Ralph Mortensen, who have been in charge at the Central China Bible House during the past year. The Rev. R. J. Gould returned from furlough in time to take an active part in making the institute an unqualified success. Wesley College was an ideal place for the gathering; and Principal Tsai and Mr. Richardson and the student committee on boarding accommodations were delightful hosts.

Seventy-five colporteurs attended, coming from five provinces and representing sixteen denominations. Eight of them were under thirty years of age; one was over sixty. Some of the men were unable to write sufficiently to take notes on the addresses; others had fairly extensive school education with some specialized training. For the most part they showed a fine spirit and attended with interest and loyalty to a very heavy schedule.

The Rev. C. K. Lee conducted the daily Bible Study in the book of Genesis. This required written answers on each day's work which were carefully marked and returned to the men before the next day's lesson. Several missionaries

and pastors brought inspirational messages. Prof. Yang Tao-yung of the Theological Seminary at Shekow gave intelligence tests which were something utterly new in the experience of most of the men. Mr. Rao and Mr. Gould were assisted in the technical training of the colporteurs by Mr. C. E. Yau and Rev. Carleton Lacy from the Shanghai offices of the Bible societies. A feature of the institute was the practical work of selling scriptures by bands both in city and in country under critical observation, followed by frank discussion of the numerous phases of success and failure observed by the leaders of each group.

On the last Sunday morning, after a large number had testified to what the conference had meant to them the entire company met for a Communion Service in the Wesley College chapel. This was an impressive hour in which spirit overcame both the intense heat and the anxiety over the rising and devastating waters of the Yangtze River; just as also the sunset services on the lawn in the college yard were beautifully sacred despite the hordes of hungry mosquitoes.

In these days no statement would be complete without reference to financial questions. All but one of the colporteurs in attendance paid a registration fee of \$2.00 toward his boarding expenses. The Bible societies agreed to pay the travelling expenses where necessary, but in several cases they were not called upon for anything and a majority of the men, either themselves or through their churches and missions, provided a considerable share of this item. When some national organizations are expending such large sums for travel of delegates to conferences the Bible societies were gratified to have some \$300 provided by those who might be regarded as partners and beneficiaries in this training institute.

For many of these colporteurs this was the first step in a definite training process for which the Bible societies hope to develop more careful techniques and some sort of study manual. Out of the questions and discussions there are likely to come some practical adjustments in details of methods, regulations, and reports. Those who set up the institute had no precedents whatsoever for this type of training and it was generally agreed that they were rewarded with real success which is bound to be further attested in the work done by the colporteurs during the coming months. C.L.

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Work and Workers

Bible Classes for Children:—Twelve years ago the members of twelve Bible classes in the Shanghai Y.M. C.A. organized a committee to conduct Sunday Schools for street children in needy sections of the city. After more than a decade this work continues with twenty schools in operation and a total enrolment of 1,500 boys and girls.

Vacation Bible Schools:—James Ching-sheng Yang, son of one of our clergy, has been chosen by the Wuhan Christian Student Union to organize Daily Vacation Bible Schools in this area this summer. Money has been raised by the students, and schools are being run by students at ten different places in the three cities. *District of Hankow Newsletter*, June 1935.

Moslem-Tibetan Marriages:—

"Moslem men and Tibetan women often marry in Labrang. Every case that I can think of now is where a Tibetan woman has become the wife of a Moslem man. A local custom is that from such a marriage the boy children are supposed to become Moslems and the girls may take on Tibetan customs. However, that custom was made when the Moslems were in power here. I am not sure it is followed so closely now. Generally the children are fluent in both languages. M. G. Griebenow, *Friends of Moslems*, July 1, 1935.

Chinese Scouts Go To America:—

Rev. Benjamin Yen of Boone, who is looked to as the "Father of Scouting" in China has been asked to take the China patrol to the International

Jamboree to be held in Washington, D.C. this summer. The patrol has been selected by examinations from all parts of China. Benny Sung, a Boone boy, has been chosen as the Hupoh representative. Mr. Yen plans to sail July 20th; he will return at the end of September. *District of Hankow Newsletter*, June 1935.

Chinese Students In Japan:—When in 1906, with the adoption of a modern system of education, a great migration of Chinese students to Japan took place, the Chinese Y.M.C.A. followed these young men to that city. Few Associations have exerted a wider influence than the Tokyo Chinese Y.M.C.A. which for nearly thirty years has extended its ministry to students gathered from every province of China. With the unusual depreciation in Yen it is becoming very inexpensive to study in Japan. A large increase in the number of Chinese students studying in Japanese institutions has resulted. The Y.M.C.A. continues to carry on its work among the more than 4,000 students in Japan gathered from all parts of China, *Fellowship Notes*, July 15, 1935.

Y.M.C.A. In Chungking, Szechwan:—The new plant of the Chungking Y.M.C.A. built at a cost of more than Chinese \$200,000, has been completed and has become at once a beehive of activity. In addition to nearly 200 dormitory rooms in this building, the Association conducts two supplementary residence halls in other parts of the city, all of which are taxed to capacity. The transfer this spring of General Chiang Kai-shek's military headquarters from Nanchang to Chungking has brought large numbers of men, including many young men, to this gate-way city into Szechwan Province. The Association is making valiant attempts to adapt its program to the needs of these large numbers of young men. *Fellowship Notes*, July 15, 1935.

Noteworthy Y.M.C.A. Campaign:—Generalissimo in the recent membership and finance campaign of the Nanking Y.M.C.A. was Mr. Wang Ching-wei, Chairman of the Executive Yuan and head of the Central Kuomintang (Party) Committee. Mr. Wang, when asked to serve in this capacity, inquired as to whether a

non-Christian, though heartily in sympathy with the purposes of the Association, could serve with advantage to the cause. When pressed to accept the responsibility, he did so with genuine seriousness, giving leadership which ensured the successful outcome of the campaign. Mr. Wang's address delivered in the Association building to the team workers engaged in the campaign was one of the most thoughtful of the many endorsements given to the work of the Y.M.C.A. in China. *Fellowship Notes*, July 15, 1935.

Methodist Young People's Conference:—For three summers the Methodist church has had its young people meet in a suitable place, centering their thought on fellowship and communion with God. The first conference was held in Pootoo; the second in Hangchow College; the third (July 8-14 1935) met in this latter place again. I attended all three conferences. Nearly two hundred young men and women attended this last conference. There were small group meetings and large mass meetings. There were serious talks and also jolly gatherings for fun. It was a balanced conference. Dr. T. C. Chow gave a series of talks. Pastor Kaung of Soochow addressed the young people with a lot of fire. Prof. Gordon Poteat came from Mokanshan and spoke on bearing the cross which, according to the modern version, may be called bearing the responsibility. All the delegates were impressed by his address. Mr. Henry of Soochow was in charge of the conference, with Messrs. Anderson, Z. S. Zia and others assisting him. The Methodist Church is to be praised for paying attention to the cultivation of its young people. Other denominations should follow suit. Z. K. Zia.

Chung Hua Sheng Kung Hui:—"The statistics of the Chung Hua Sheng Kung Hui for 1934 which have just been compiled by Dr. Throop show notable advances in all places where the communists are not in control. The Dioceses of Fukien, Szechwan and Kwangsi-Hunan have been especially hard hit recently. The communist menace in the Diocese of Hankow is now largely abated and church work is again possible outside

of the large urban centers, but for a while recovery is slow. In the Dioceses of Kiangsu, Hongkong, Chekiang and North China contributions for church work have doubled during the past ten years, while in the Diocese of Anking they have almost quadrupled. It is noteworthy that the number of adult baptisms exceeds the number of infant baptisms in almost every case, but in the older and more strongly established dioceses the discrepancy is less marked. Fukien still remains the largest diocese with about a quarter of the total membership of the Church. Second in numerical strength with about one-sixth of the membership of the Church, but far ahead in financial strength, is Kiangsu. Chekiang, Hankow, Hongkong, North China, Szechwan and Anking follow in order, with Shantung, Shensi naturally at the extreme end." *District of Shanghai Newsletter*, July, 1935.

Indigenous Evangelism in China:—Of old-type evangelists and messengers China has an increasing number. As part of the participation of western Christians in building up Christian character in China frequent campaigns by western evangelists have played an important part. That a new day in evangelism in China has dawned is seen in the appearance of a group of Chinese Christian intelligentsia setting out to carry the Christian message to their peers. This is part of the second year of the Youth and Religion Movement being carried on by the Y.M.C.A. This movement enters a unique phase in that this fall's campaign in student centers will be conducted by a group of four Chinese Christian laymen, each one of whom has been engaged in educational work. Dr. W. Y. Chen is a leading Chinese psychologist, who has recently been acting President of Fukien University. Though having an unusual background of scholarship Dr. Chen can give inspiring evangelistic messages to youth. Dr. Y. C. Tu, head of the Physics Department of the University of Shanghai, will work with him. He has had considerable experience in educational, student and Y.M.C.A. work. Though a professor of science he "has a passion for religion and youth." Dr. Wu Lei-chuan, the third member of this team, is a Hanlin

scholar who has been Vice-Minister of Education and Chancellor of Yenching University, Peiping. His special forte is the interpretation of Christianity in terms of its orientation to the best in China's culture. Miss Tseng Pao-swen, granddaughter of Viceroy Tseng Kuo-fan, is the fourth speaker on this team. Miss Tseng has had an unusual experience as a Christian and an educator. She is a distinguished writer and an unusually effective speaker. We shall not only watch the work of these campaigners with interest and sympathy. But we shall expect them to show the way into a new era of indigenous evangelism.

Another Chinese Translation of the Koran:—"Last year we drew attention to a new Chinese translation of the Koran, which we designated 'D' as being the fourth which has appeared within the last few years. We now have the first part of a still newer translation, 'E', dated 1st. month of the 24th. year of the Republic, and issued from Yang Chou. The translators are 劉彬如 and 花汝舟 and the Chinese title of the work is 漢譯古蘭經, 附阿里提要.

"There are to be ten parts in all, and this first one is priced at twenty cents per copy. It is well printed on thin white Chinese paper and silk-stitched in Chinese style.

"It is apparently an Ahmadiyyan production, another evidence of the activity in China of this sect of Islam. It is stated that use has been made of the best existing Chinese translations, which have been compared with the Arabic and amended as thought desirable. In the main this work follows somewhat closely the translation (C) made by Mr. Chi Chieh Mi in 1931.

"An important feature is the synopsis given before each sura, or chief section of sura, this being in every case a translation of the synopsis given by Muhammad Ali in his English version of the Koran, with but slight additions here and there to aid in the reading. This plan has its uses, but has also its dangers, and it adds to the bulk of the work.

"The punctuation and diacritical marks, and distinguishing lines for proper names, greatly facilitate the reading. The literary style is Wenli.

The book is said to be on sale at all important bookstores throughout the country, and students of Chinese Mohammedanism and those who come in contact with Moslems, will do well to procure this new work as, at any rate, a useful book of reference." Isaac Mason. *Friend of Moslems*, July 1, 1935.

Chinese and Public Grounds in Shanghai:—Some of our readers will remember the long and bitter discussion which took place over the fact that the public parks in Shanghai, constructed and kept up in large part by taxes collected from Chinese, were run exclusively for non-Chinese. The bar was not an anti-color one. It was purely anti-Chinese. This discussion was happily settled when the parks were thrown open without any such discrimination all entering being expected to pay a small fee—an innovation. This discussion is now being revived in connection with the Racecourse which is situated in the center of the city, though it was on its edge when the land was first set apart for recreational purposes. In addition to being used by the Shanghai Race Club it is the center for all kinds of games, admittance to which is denied to Chinese. The issue was raised in connection with the International Walking Race which has been held annually for about twenty-five years. In 1932 the Chinese had begun to win laurels in this event, which had traditionally ended at the Racecourse. Naturally the Chinese joined the crowd there in 1932. The Race Club officials objected, though they had never objected to the Chinese crowding the same place on the occasion of race meetings. Chinese sportsmen objected strenuously and the Race Club officials withdrew their objections to Chinese watching the finish of the International Walking Race in their enclosure. Another victory! Not so long ago an American tried to take a Chinese friend to see a baseball game in the racecourse enclosure. Admission was refused to the Chinese. The American protested through the Press. One or two similar cases have since come to light. The Chinese are again discussing the issue in public. It is a curious sidelight on foreign mentality that Chinese can enter this enclosure when they pay an admission fee to a race

and gamble thereon, but must not enter to watch or engage in a game even on a special invitation. One's sympathy is with the Chinese. They will probably win this bout as they won the others.

Social Origin of Confucianist and Mohist Schools:—Under the caption "The Origin of Ju and Mo", Mr. Fung Yu-lan, of Tsing Hua University, has an article in the *Chinese Social and Political Science Review*, July 1935, in which he suggests the origins of the Confucianist and Mohist schools. According to Mr. Fung, on the breakdown of the ancient regime about the middle of the Chou Dynasty, the "specialists" were forced to leave their positions under the aristocracy and return to society. Of these specialists two groups stand out, the literary (Ju) and the chivalrous (Mo). The first was made up of the professionals of ceremony and music. They were also "the specialists for peace." The members of the second were professionals in fighting, "specialists for war". In consequence Confucius, who became a leader of the Ju, "learned nothing about military matters", while Motzu, who became a leader of the chivalrous group, was a military expert. This, if true, somewhat undercuts the significance of Motzu's famous dictum against war. It appears, however, that the Mohists only engaged in defensive warfare. They apparently fought on the side of the weak only. At the time of their emergence both groups were equally appreciated. Motzu's doctrine of "universal love" is defined as "the morality of mutual help". The chivalrous group also originated the "morality of absolute obedience." The group led by Motzu practised the principle of "friends (have) everything in common." The Confucianists emphasized "family relations". But because the ruling class "needed a philosophy that stands for the higher class of society", the Confucianists finally won out over the Mohists. The Mohists were either proletarians or middle class, though the article does not determine this point beyond suggesting that the descendants of the "chivalrous group" may, by searching, be found by those who have "a real contact with the lower part of

our society". Mr. Fung's thesis is supported by numerous quotations. But his idea that the Mohists were the militarists *par excellence*, though defensive, is so new that time and further study will be needed to establish it. The article though short is interesting.

"Rural Reconstruction in Kiangsi":

—This is the title of the first bulletin put out by the Head Office of the Kiangsi Rural Welfare Centers, National Economic Council, Nanchang, Kiangsi. This is the work that Mr. Fu Liang Chang, formerly rural secretary of the National Christian Council of China, is now carrying on. The main function of the office mentioned above is to care for the ten rural welfare centers which are being started under its auspices, and the Cooperatives' Trust Fund set up for promoting cooperatives in the province. This particular cooperative movement has had a very rapid growth. Started only in 1931 there now are, according to this bulletin, 1640 properly organized cooperatives and over 3170 preparatory cooperatives. The membership in both types of organizations is over 304,590 with financial resources of \$1,833,000. The rural centers work along lines of agriculture, health, education and cooperatives. Most of the workers at the centers are men though there four women, an educational director for village women, a school teacher, a purse-midwife and a specialist on home industries. All but three of the ten projected centers are in course of operation, the remaining three being expected to get under way during the summer of 1935. It should be noted that contrary somewhat to expectation the communities concerned welcomed the centers most cordially. Communist influence seems not to have left a deep impression. There is the closest cooperation between the rural welfare workers and the communities. Temples and ancestral halls were often offered for the work of the centers.

One item—perhaps far from an item!—in this bulletin calls for comment. In November 1933 three League of Nation's experts went to Kiangsi under the National Economic Council, which is responsible for this rural welfare work, and made

recommendations for reconstructive measures. Almost all their recommendations were accepted by the Council except that of "the proposed action of land tenure". This was laid aside for further study. Hesitation at this point, however, exposes the whole scheme to danger. The land problem must not be left unsolved. If so the risk is run of conditions gradually going back to those which made it possible for the Communists to offer what they could not perform but which nevertheless disturbed the entire region. No reference is made in this bulletin to the presence or absence of money lenders. Unless care is taken the return of the evils consequent upon the unchecked landlord system and unregulated money-lenders may undermine the good the centers aim to do. Right here indeed is one of the dangers facing cooperatives. In other words fundamental change is needed in the whole land system that will provide a permanent foundation for the present meritorious reconstructive activities of the National Economic Council in this heretofore sorely tried section of China.

Those interested in following up this experiment may, undoubtedly, secure copies of this interesting bulletin by writing to the head office as given above.

Industrial Development in China:

—Two approaches to the development of industries in China are found in *The People's Tribune*, July 16, 1935. Prof. A. F. Baker of Chiao-Tung University, Shanghai, writes on "The Evolution of the Industrial System in the Far East". In both China and Japan the cotton and wool industries have developed most markedly since the great war. Since China has not yet developed the wool industry, though Mr. Baker anticipates that this will happen, the chief attention is given to the cotton industry. The advance therein has exceeded what some have thought. In the cotton industry the Chinese are first with Japan second and Great Britain third. He cites the Wing-On factory, Shanghai, as representative of the best in the cotton industry that China has to show, whether Chinese- or Japanese-controlled. With regards to factory dormitories he states that

many of the Chinese owned mills have better run dormitories than the Japanese, the latter, apparently, not attaining an efficiency in China equal to what they achieve in Japan. All, or nearly all, the managers of Chinese cotton mills to-day are European or American trained, the exceptions being those trained in Japan." In this regard, however, Japan is more independent than China.

Mr. Baker did not find much evidence of research work going on in either Japan or China. He thinks, however, that Japan "is approaching dangerously near (England) in the utilization of technical skill." He says "that there is no doubt at all with reference to the utilization of research results that the yellow race is most proficient". He concludes: "Upon the whole it would seem that the white race has a flair for research, a genius for discovery, while the yellow race is specifically gifted in the utilization of discovery". The Editor of *The People's Tribune* rightly observes:—"Here, of course, the textile technician treads upon very slippery ground." Mr. Baker mentions that China and Japan have been, in the past, noted for their textile arts. This would suggest, that while neither country built these arts up on research as understood in modern times they certainly developed them on the basis of their own genius for discovery. One naturally concludes that in time this inherent Chinese and Japanese genius for discovery may tie itself up with modern methods of research. This point, it is, that puts the technician on slippery ground in assuming that the West has a unique flair for research in textile production. The West has started first, but will it stay ahead?

Another angle on the industrial development of China is introduced by reference to ideas mooted by Mr. Chen Kung-po, the Minister of Industry. He suggests that something must be done to change the proportions of those engaged in agrarian industries (now seventy-five percent of the population) and those engaged in manufacturing industries. He cites the different relation of these two groups in various countries and notes what Russia is doing to change the situation. This, *The People's*

Tribune suggests, calls for more attention to the development of secondary industries in China. Mr. Chen Kung-po also makes a point about the necessity of making China self-supporting in regard to food supply. He deplores the fact that in 1932 twelve percent of the imports into China were foodstuffs; in 1933, twenty percent; and in 1934, ten percent. He deems it "ridiculous" that an agricultural country like China cannot produce enough foodstuffs for her own use, especially in view of the fact that only about half of China's twenty-seven percent of arable land is under cultivation. It would appear, however, that the significance of these imports of foodstuffs may be overdone as it has been shown that in 1933, for instance, the imports of wheat into China were only 5.6 percent of China's production thereof, while the imports of rice were only 2.3 percent as large as domestic production. In other words it should be easy for China to become self-supporting as regards foodstuffs.

Friends of Church Unity Groups:

The following is a letter published in C.H.S.K.H., July, 1935. "As a member of the 'Friends of Reunion', much the same I suppose as what the S.K.H. Standing Committee means by 'Friends of Church Unity', I am greatly cheered to see that the Continuation Committee is pledged to 'work for the establishment of groups of Friends of Church Unity wherever possible'. It may perhaps interest some of those already considering the desire for unity to know what a small group in Peking is doing to promote mutual understanding and fellowship between Christians of various different denominations. The group comprises a 'Disciple', a Presbyterian, a Methodist, a Swiss Zwinglian, a Chinese Baptist and a couple of Anglicans. Following a suggestion in the Auxiliary News of the 'Student Movement', and inspired by the wonderfully sympathetic account of non-Roman Catholicism, i.e. Orthodoxy and Anglicanism, written by the well-known Student Leader, Visser de Hoofdt, a Dutch Calvinist, it was decided:

"I, that each member should report on the ideals of a Communion other than his own.

"II, that no one should report on a communion in which he had not at least one intimate friend.

"III, that each reporter should look for what he could appreciate, not depreciate, and should confess that which he found inspired, rather than controvert that which repelled.

"What has resulted has been an amazingly sympathetic account of Romanism from the 'Disciple', who found that, once within the 'sphere of influence', Indulgences, Mariolatry, Invocation of Saints, the Treasury of the Merits of the Saints and even Papal Infallibility, had very real and deep meaning, great attraction, and presented no particular logical difficulties. Indeed the Presbyterian (quoted in the last C.H.S.K.H., as favouring extreme denominational 'elasticity') was heard to murmur 'this sounds as if it might become dangerous'.

"There followed a most able paper on 'Orthodoxy' from the Zwinglian, who had been taken by a Russian friend to a service and had been so deeply touched by its beauty and reverent devotion that she was anxious to go again as soon as possible. A Methodist view of Anglicanism by an old pupil of the Church School in Tientsin completed our study of the three Historic Churches.

"We hope to follow these up with a Presbyterian report on the 'Friends' and an Anglican view of the 'Brethren', placed together because both bodies have stressed the 'unity' and 'guidance' of the individual by the Spirit at the cost of external and continuous 'unity'.

"We shall conclude with an appreciation of Methodism by an Anglican and another on Calvin and Presbyterianism. It is said that no one has been found to offer a study of the Salvation Army, since it is today the most powerful witness for Christ in those dark places of the earth which are for the more part untouched by other religious agencies. Should one of those pledged to 'encourage the formation of Groups of Friends of Church Unity' feel drawn to help us out, every member of our little set of 'Friends of Reunion' would be deeply grateful.

"Our common study and mutual inspiration has certainly both widened our sympathies and drawn us closer together. I trust the 'Groups of Friends of Church Unity' will have a similar experience.

March 24th, 1935.

A. G. BOWDEN-SMITH

"Chairman of Peking Union Church on Reunion."

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OBERLIN IN SHANSI AGRICULTURAL DEPARTMENT

Top:—*Plowing Demonstration.* Middle:—*Students' Crop Production Class.* Bottom:—*Planting Kaoliang Selections.*